



Division I

Section 7

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GEORGE BILLER, JR.

Bishop and Doctor

Born February 25, 1874

Died October 22, 1915

Consecrated as the Third Missionary
Bishop of South Dakota, September 18, 1912

The Spirit of Missions

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HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

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THE PROGRESS OF THE KINGDOM

ONCE again Christmas comes to us under the shadow of the war-cloud, and finds a world praying more earnestly than ever before for "peace on earth; good will toward men"; yet at the same time arming itself for future struggles. That is the pity of it! That this ancient evil, this organized industry for the shedding of brothers' blood, should still have such a grip on the world that unwilling millions are swept into a conflict wherein all must lose, and that prayers for peace are silenced by the exigencies of war. Indeed, the Christmas angels, as they look upon the earth, must cry, "How long, O Lord, how long!"

Yet, with it all, we understand today, as in this generation we have never understood before, how necessary was the Incarnation; how deep entrenched the wrong He came to set right, and how only by the supremest Sacrifice could brotherhood be proved in a world ruled by the war-spirit. So we say our Christmas prayers and sing our Christmas hymns, many of us with trembling lips and saddened hearts, and all of us oppressed by the sufferings which humanity has brought upon itself. Yet as we pray

and sing the conviction is only deepened that Christ is the incarnate symbol of the world's brotherhood, and that only in Him is to be found the secret of an abiding peace.

OUR issue for November contained the startling announcement of the death of the young bishop of South Dakota. It was a great shock and grief throughout the Church,

**Bishop
Biller**

for few except his own intimates realized that when George Biller, Jr., accepted the burden laid upon him by the Church, and became the successor of Bishop Johnson, he did so with the full knowledge in his own heart that he was signing his death warrant thereby. Indeed, he himself used this phrase to a few of his closest friends. Advanced from the deanship of Sioux Falls, where he had been the trusted helper and confidant of Bishop Hare and Bishop Johnson, he was pre-eminently qualified, both by experience and temperament, to take up the complicated problem presented by South Dakota; but physically his success was threatened by a heart-weakness which could not fail to be emphasized in the discharge of the exacting and arduous task which he faced.

South Dakota, as all well-informed Churchmen know, is one of the most difficult of our domestic mission fields. It contains within its borders the largest single enterprise which this Church conducts in behalf of another race. Nearly—perhaps fully—one-half of the inhabitants of the Indian reservations in South Dakota have been baptized in the Church; between five and six thousand are communicants; there are just short of one hundred missions and preaching stations, and these in the regions of the state most inaccessible and difficult to travel. To direct this work would be task enough for any one man. In itself it presents a larger field, both in the number of clergy, missions and communicants, than do the majority of our missionary districts. But to this is added the even larger responsibility for a new and growing state of at least 600,000 inhabitants, covering 80,000 square miles. This again were task enough for the utmost energies of one man.

In view of these facts the short episcopate of Bishop Biller—which covered barely three years—is not surprising. It is surprising, however, to what a degree he had already established himself, not only in the utmost confidence and affection of the Indian people, but in the esteem and regard of the entire state. His burial from Calvary Cathedral, Sioux Falls, on October 27th, was the occasion of a demonstration, state-wide in its character, and embracing men of every religion and of no religion. The words of the city commission of Sioux Falls—"We feel that the people of this city, in common with the people of the entire state, have sustained a great and irreparable loss in the death, at so early an age, of so distinguished a citizen, true friend, profound scholar, and great Churchman; that the Episcopal Church has lost an unfaltering leader, great organizer, true adviser, sincere, conscientious,

faithful bishop and shepherd; religion and morality a great force and true exemplar"—found an echo in every corner of the state. The city of Sioux Falls, which closed the doors of its offices and drew down the shades of its business houses during the hours of the funeral, was not the only mourner. There was scarcely a town or village where men and women were not lifting up sorrowful hearts in thanksgiving for a brave life well lived.

Tributes to Bishop Biller

Thousands of tributes have been paid to the late Bishop of South Dakota, but none were more deeply moving and singularly pathetic than those of his Indian children. They grieve for him as for a father—which indeed he was to them. Another touching incident occurred in connection with the convention of the Laymen's Missionary Movement, held in Mitchell, South Dakota, on November 10th. In the midst of the banquet with which the convention closed, a layman not of our communion arose, and in a singularly touching speech testified to the great loss which the state and the Christian community had sustained in Bishop Biller's death. He proposed that the whole assembly stand in silence as a token of their sympathy for the diocese and the Church which had suffered this great loss. Four hundred men rose to their feet and the oldest clergyman resident in South Dakota uttered a fitting petition for the comfort of the Holy Spirit. Bishop Biller was the first man to register for attendance at this convention.

We do not often quote poetry in these columns, but it surely is not amiss to set down here a few verses of a poem written by a Churchman of Yankton, South Dakota, and printed in the papers of Sioux Falls on the day of the funeral. We believe

it expresses the feeling which universally prevailed concerning this courageous young bishop:

Too brave to yield the forefront of the strife;

Too true to shirk its utmost toil and heat,
Early our loved young leader lays his life
Low at the Master's feet.

While yet the flush of dawn was on his face
He heard the mighty Captain's gentle word
Bid him his fresh-donned armor to unlace
And sheathe his shining sword.

Oh, tender friend, who read our hearts so well,

Oh, martial priest, who bade us to the fray,
No tears may trace, no groping words may tell

The loss we know to-day!

THERE are those, even among missionary-minded folk, who have their doubts about the value of education as a feature of missionary work—
One especially the
Result higher education.

These probably read in their newspapers a short time ago that the President of China had appointed the Hon. Wellington Koo as Chinese minister to Washington; but they did *not* know that Wellington Koo is a product of St. John's University, Shanghai, and of Columbia College, New York, to which he came from the former institution. Therefore the future relations of the greatest republic in the world and of the most populous country on the earth's surface, will be in the hands of, and largely determined by, a man who is an alumnus of our educational institutions. Dr. Koo went directly from the University of Columbia to be private secretary to Yuan-Shi-Kai, therefore he has already had a share in shaping China's future, and has a close personal touch with the man who is now her president, and will perhaps soon be her emperor. Yet he is only one of the St. John's graduates who are in posts of honor and importance. The

present Chinese minister to Berlin, Dr. W. W. Yen, a devout communicant, the son of one of our Chinese clergy, and the Hon. Alfred S. K. Sze, Chinese minister to Great Britain, are also graduates of St. John's. And these are only three among hundreds.

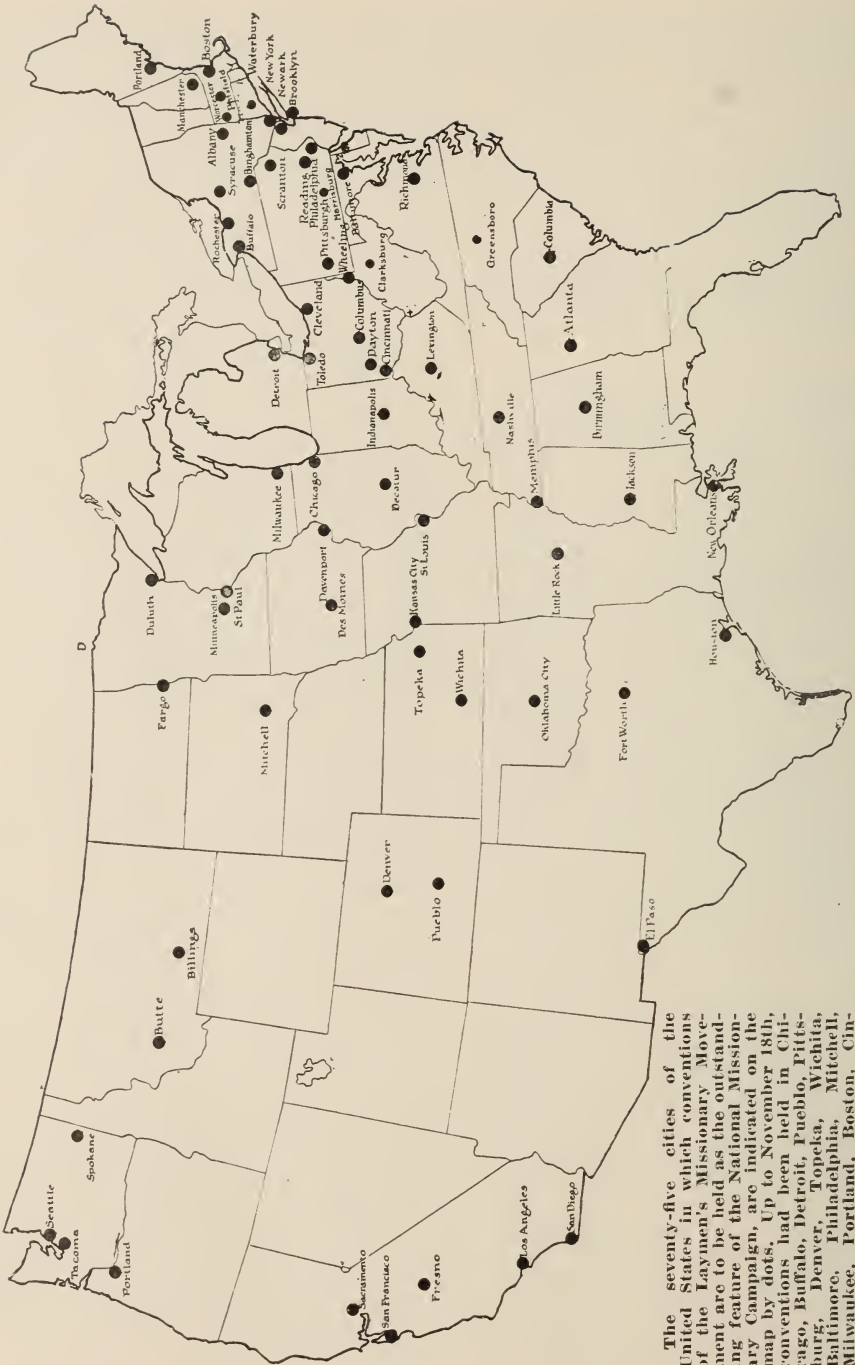
THE death of a prominent man presents a natural temptation to the use of superlatives. It is a pleasant thing to speak

Booker T. well of the dead,
Washington and in so doing one but follows a

universal and age-long custom. But in the case of Dr. Booker T. Washington, over whose grave on November 17th was said the Church's burial service, as he was laid to rest in the midst of the moral and industrial power-house which his genius had created, there is little danger of exaggeration. Without doubt he was in many ways the greatest man which the negro race in America has produced. Some have even called him its greatest leader, though it must be borne in mind that the leadership of Booker Washington, though wise and fine and discriminating, was not universally accepted by his own race. There were many who thought that he truckled to white men and sought the money-bags. Smouldering race prejudice flamed up sometimes about him, first on one side and then on the other, but through it all he kept his aim clear and his purpose steady. He believed both in the inherent worth of his own race and in the ultimate justice of the white man, and being a great man he could afford to wait the demonstration of the years. But he set about proving both, and became the greatest point of contact which has ever been produced for a right solution of the bristling difficulties which surround what we call "the negro problem."

His educational enterprise at Tuskegee was, it should be remembered,

The seventy-five cities of the United States in which conventions of the Laymen's Missionary Movement are to be held as the outstanding feature of the National Missionary Campaign, are indicated on the map by dots. Up to November 18th, conventions had been held in Chicago, Buffalo, Detroit, Pueblo, Elkhart, Denver, Topeka, Wichita, Baltimore, Philadelphia, Mitchell, Milwaukee, Portland, Boston, Cincinnati and Clarksburg.



the development of that which had already been given to this ex-slave in the older institution at Hampton, where the spirit of General Armstrong still abides. It was also of the same sort as our own work in St. Paul's, Lawrenceville, St. Augustine's, Raleigh, and other more recent schools in the South. But Booker Washington summed up these things in his own personality. He was the incarnation of an ideal, and never do ideals so make their way as when they have become incarnate.

THE national missionary campaign, which is well under way throughout the country, is showing gratifying results.

The National Missionary Campaign In many places the enrolled membership (and this means actual paid

registration) is nearly double that in the same cities during the campaign of six years ago. Should this rate of increase be maintained the total of delegates to the seventy-five conventions in every part of the United States will be 150,000 men. In Detroit, 1,703 men were enrolled; in Buffalo, 2,013; in Pittsburgh, 2,712. Chicago, with 4,556, broke the record with the largest registration for a men's religious convention in the history of the country. One of the Baptist churches in that city sent 110 men as delegates out of a membership of 225.

The laymen of our own Church have shown commendable energy and interest. In Pittsburg, 227 out of 2,700—nearly ten per cent. of the entire registration—were Churchmen. In Milwaukee, St. Paul's parish had the third largest registration of any church in the city—forty-five men.

The convention has still to reach many of the important centres, and no doubt there will be an increasing impetus and an enlarging interest until the culmination of the whole under-

taking in the great national convention, to be held in Washington, D. C., April 26-30, 1916.

MORE than once, in speaking of the financial record of the year just passed, we have called attention

to what seems to many a surprising fact — that the Emergency Fund was raised and the goal surpassed in what bade fair to be the hardest year in the Board's recent history. That there is a logical and spiritual connection between these facts must be evident to all, but the truth is set forth with interesting clearness in a recent letter from an enthusiastic Churchwoman in the diocese of Western New York, from which we take the liberty of quoting as follows:

Not "In Spite," But "Because"

"Just a year ago I heard fears expressed that because of all the calls for Red Cross funds, for the poor at home and the great world's needs, the coffers of the Woman's Auxiliary would be neglected. When it was announced at the Auxiliary meeting in Corning that for the first time Western New York had met its apportionment, 'in spite of all the unusual appeals, and in spite of the Emergency Fund,' I wanted to say that perhaps it was not 'in spite' but *because* of them. Not for one moment do I believe that it was a coincidence, our paying our pledge for the first time during a year when we were turning to help all the needy of the earth, but that it was the logical outcome of this wave of compassion and recoil from self-indulgence. If we could learn, once for all, that giving is a habit, like prayer, or study, or anything else, then would we not fear any new appeal—nor the generous response to such appeal—but welcome it as an occasion for good people to fulfill a very real part of worship. We know that if we want a glory of

blooms to-morrow from our garden we must pluck all to-day's blossoms, and this law holds good more inevitably in things of the spirit."

IN AUGUST of this year a cyclone destroyed six of our chapels in Haiti and damaged several others.

Cyclone Owing to the economic condition of
in Haiti the people, who
 have been impover-

ished by the constant revolutions and their consequent inability to work their little farms, it has been impossible for them even to plan for rebuilding their chapels. Although the cost of rebuilding ranges from \$150 to \$350 each, that amount they are absolutely unable to raise at the present time. The Board has asked Bishop Colmore to appeal for this money, and he has found great encouragement and pleasure in the prompt response made. Five out of the six are provided for. The bishop still needs \$200 to complete the repair of the mission at Bigonie.

IT is a solemnizing but inspiring note which is struck by both the great missionary societies of England—the

Undeveloped S. P. G. and the
Resources C. M. S.—in the
 appeal they are

making to their constituencies that they organize quiet days of spiritual heart-searching and fuller consecration for serving the needs of Christ's Church throughout the world. These efforts are to be undertaken to meet the deeper rather than the more superficial needs. They are not for the discussion of missionary problems nor for the gathering of money; but are to deal with the springs of personal life and action. Everywhere throughout the Christian world, and conspicuously among the nations who are at war, there is a deepening realization of the necessity for truer discipleship, fuller consecration and more whole-hearted self-sac-

fice. It is a call to really live our Christian faith, and so make it operative and powerful in a world which has no other cure for its sufferings than the old Gospel applied to the new needs. It is a rallying call to the servants of the King, summoning that deep loyalty which, often unchallenged and unstirred, must lie at the basis of a Christian man's conviction.

It is significant that, coexistent with the movement in England and other like impulses on the Continent, we have in this country our nation-wide preaching mission. All these bear testimony to a deepening sense of the seriousness of the world situation, and the compulsion under which our own insufficiency sends us back to the great Source of all strength. Terrible and tremendous is the task we face—an impossible one, did we not recall the old word: "My grace is sufficient for thee; for my strength is made perfect in weakness."

ALL the ancient practices and customs required for the full investiture of the Emperor of Japan have now been accomplished. Though more than two years upon the throne, Yoshihito

Honors to
Japanese
Christians

could not be regarded as being completely installed there until, after the ancient manner, his coronation in the historic capital of Kyoto. This was planned for last year, but the breaking out of the war made it impossible. On the 10th of November this ceremony took place, and in connection with it honors and decorations were bestowed. Among those decorated were several Japanese Christians who received the Order of the Sacred Treasure. They were Soroku Ehara, a prominent educator; Tasuke Harada, editor of *The Christian World*; Sakunoshin Motoda, headmaster of St. Paul's College at Tokio, all of whom were educated in the United

States, and one woman, Kajiko Yajima, president of the Japanese Christian Women's Temperance Society. Dr. Motoda is one of our missionaries, St. Paul's College being our leading institution in Japan.

MOST of our readers know of the unique enterprise undertaken some years ago, whereby we established at

A New Advance Boone University,
in Christian Wuchang, the first
Literature public library in
China. The work

has prospered and extended and has been the means of stimulating other enterprises of a like character. The word "library" in Chinese had always meant "a place for concealing books"; it remained for Boone University to prove that it should rightly be a place for revealing them. And now the next logical step is being taken toward a better use of literature in that the library is becoming a centre for community work by the development of a loan department, and of traveling libraries and subsidiary reading-rooms in educational institutions. Miss Mary E. Wood, to whose energy and faith the existence of the library is in large measure due, writes as follows in her recent report:

"The most interesting feature of the library work during the past year has been the development of the traveling libraries. In last year's report it was stated that three of these small libraries were started and taken to three of the government schools in the city. This past year ten such small libraries have been in service at different times in the government schools and other educational institutions in Wuchang and Hankow. Eleven hundred books, consisting of the best translations from western learning procurable, and English books adapted to the needs of the students in these schools, have thus been in circulation

outside of Boone University. Perhaps the most interesting of these has been the one at the artillery camp, where sixty young men in training as officers of the Chinese army have had the advantage of our Boone Library books. In two of the government schools reading-rooms have been started as the result of the librarian taking these books in person to these schools. A small branch reading-room with books and periodicals from the Boone Library has been started at St. Michael's, the other side of the city, and during certain hours is opened to the public. This reading-room has been of special service to the students of the Military School."

TYPHOON IN BONTOC

ON October 29th a typhoon, one of those sudden tropical storms which spread such devastation, passed over our mission at Bontoc, P. I., totally destroying the missionary's residence and storehouse with their contents. The probable loss is about \$10,000, but we are thankful to say that the mission was spared the still greater and the irreparable loss of life. None of those connected with it were injured. It is highly important that the buildings shall be replaced and the loss made good at the earliest possible moment. There is no provision for doing this under the regular appropriations of the Board and it must be done therefore by extra and special gifts. The treasurer will be glad to receive contributions large or small for this purpose. Our readers will recall that Bontoc is the place where our Igorot work was begun, and it was for many years the scene of the devoted service of the Rev. Walter C. Clapp, whose death a month or two ago caused deep sorrow to his many friends. The present missionary is the Rev. E. A. Sibley.

THE SANCTUARY OF MISSIONS

CHRISTMAS EVERYWHERE

THE Christ child who comes is the Master of all;
No palace too great—no cottage too small,
The angels who welcome Him sing from the height,
“In the city of David a King in His might.”

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light.

So the stars of the midnight which compass us round,
Shall see a strange glory and hear a sweet sound,
And cry, “Look! the earth is aflame with delight,
O sons of the morning rejoice at the sight.”

—Phillips Brooks.



THANKSGIVINGS

WE thank Thee—
That “unto us a child is born, unto us a son is given; and his name shall be called . . . the Prince of Peace.”

For the life of service of thy servant George Biller, late Bishop of South Dakota. (Page 825.)

For the lives of the faithful missionaries in our own land. (Pages 847 and 858.)

For the deepening of the spiritual lives of thy people and the increased desire to serve the needs of thy Kingdom. (Page 846.)

For the remembrance of those who in the early day were thy instruments in planting thy Church in our land. (Page 867.)



YET with the woes of sin and strife
The world has suffered long;
Beneath the angel strain have rolled
Two thousand years of wrong;
And men at war with men hear not
The love song which they bring.
O hush the noise, ye men of strife,
And hear the angels sing.

INTERCESSIONS

WE pray Thee—
To make the Christmas message of peace and good-will so real in the hearts of the rulers of the nations, that war may speedily cease, and thy world-wide kingdom of brotherhood and peace may appear.

To accept the deed done to the least and lowest as service unto thee. (Page 840.)

To guide the hearts and minds of those who shall choose new leaders for thy Church.

To comfort, protect and bless the missionary district of South Dakota, and all those who mourn therein. (Page 841.)

To remember for good those who make thee known in the island of Cuba. (Page 851.)

To give us grace “seriously to lay to heart the dangers we are in by our unhappy divisions.”



PRAYERS

Special Thanksgiving for Completion of Emergency Fund

Set forth by the Bishop of Washington

LORD of the harvest, we joyfully thank thee and glorify thy holy Name for that thou hast been pleased, in this time of war and wide distress, to bestow upon our beloved country both peace and also abundant fruits of our seeding and planting, and likewise to stir up thy people to give, with large hearts and open hands, for the help of the suffering, and for the spread of thy kingdom in this and other lands. More especially we praise thee for the increase of faith, hope, and love, and for their fruits in generous giving to the missionary work of our own Church, especially for the completion of the Emergency Fund. Vouchsafe, we humbly beseech thee, to continue thy blessings upon us in this and all the years to come; give peace as well to thy Church as to our country, and to the peoples at war, and bring us all to serve thee more perfectly with thankful hearts, loyal faith, and pure lives; through Jesus Christ our Lord. Amen.

THE SHUFFLING COOLIE*

By W. H. Jefferys, Shanghai, China

"But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him."

"I was a stranger and ye took me in." "Ye did it unto me."

The Prologue

TO know Christ, even a little, and to love much through Him! This is life's best and all. The "Inasmuch" passage has an infinite solemnity. In it our beloved weighs out for us, His love-disciples, things according to their true value, and He is the Judge. What He says will be.

It would seem as if, in the final analysis of real values, the test will be something in the nature of a self-judgment, the practical proof of our power or our powerlessness to love our fellowmen, the limit of our love to our immediate circle, or the stretch of our love in breadth and height and depth, on and on, until we know something practical of the love of God which passeth knowledge; until we can and do love the least and the furthest of these our brothers.

And there is one more phase of this gauge of things spiritual, namely, to know Christ, the Way, and to have the power to recognize the very Christ-life in our fellowmen—even in the last and the least of them—for *so we did it* or *so we did it not* unto the person of Christ Himself.

To know Christ! We long, in our ecstasy, to see a face appear above the altar, but His presence is not in the face there, it is here, in the welcome we give the stranger into our pew. Had we seen the face we might still have doubted, but in the living presence of God's Incarnate Love-life, we are utterly convinced. "I was a stranger and ye took me in." "Ye did it unto me."

It is bound up with the very idea of the Incarnation. It is in line with what Thomas à Kempis said: "Seek Jesus in all things, and in all things shalt thou find Jesus."

Dr. Huntington, former rector of Grace Church, New York, says: † "At our end of the line the soul. At the other end God and the things of God. Religion means the bringing into right relation of these two." It is a good general definition of religion, but as a definition of the religion of Jesus, it lacks, of course, some vital factors. Firstly, it lacks the splendor of the *Great Adventure of God's Love* and man's response; secondly, it leaves out the indispensable element—*my neighbor*; and thirdly, it says nothing of *The Way*. In the faith, as it is in Jesus, there are *three* "lines." At one end God, at another our soul, at the third our neighbor, and at the crossroads glows "the light of the ever-abiding presence of Jesus," the Way—the Great Love-Way.

To know Christ and to love much: What is the stretch of our love, fellow-laymen? Can our love reach clear over our backyard fence to our next-door neighbor? Can it reach as far as the next pew in church? (I know two Churchwomen who have had sittings in the same pew in church for four years and have never spoken to each other.) Can it reach the Hebrew family 'way around the corner of the street? Or can it reach even to Thibet and to Cape Nome? Is it for our social equals, or even for those we may patronize (it is so easy to love

† "Four Key-Words of Religion," page 37.

* An address first delivered at the closing session of the Course on China, for all mission study classes in the Diocese of Pennsylvania, Church House, Philadelphia, April 23, 1914.

those whom we may patronize!), or does it include, by any chance, that particular person whose very presence irritates us to distress—our rival, our enemy, or that Chinese coolie, shuffling in his filth and vermin and misery across the hospital floor?

Do we by any chance really know the living Christ? I do not mean *about* Him, but *Himself*, whose life may be in every man and woman we have ever seen or ever yet shall see? Suppose somehow one could show us Him here in this very room, would we know Him? No, I do not mean would he or she know Him, but would you and I? If not, we had better then beware of the littleness of our power to love. We are building our spiritual mansions upon shifting sand-bars. Shall Christ one day say to us, "Go, ye cursed, because ye could not love your neighbors," or "Come ye, beloved of my Father who is Love. Come! Come unto Me!"

The Setting

What I shall have to say to you of China, will all be under the unconventional title, "The Shuffling Coolie."

I am thinking of a certain type, a particular character, in the drama of life, living on the edge of its desert hinterland, on the extreme borderland of Life's Worth-the-Whileness; often, indeed, quite over the border, so easy and so common is suicide in China. He is the Chinese derelict coolie, with his utterly weary and beaten expression, with his deeply stooping shoulders, and especially with his quite characteristic shuffling manner of progression, as, too tired to lift them, he drags his straw-shod feet across the hospital floor. He is to be found somewhere in every mission hospital in China. He is well worth our seeing; let us go look for him together in St. Luke's Hospital, Shanghai.

This is Broadway we are on, but at the Bank it forks, itself continuing to the right, Seward Road going off

to the left. 'Way down Broadway you can see a square church-tower; it is the church of our Savior—Mr. Tsu's church.

We yell at our coolies "Thsien-bien" (to the left), and swing up Seward Road, striking a wheelbarrow on one side in order to miss by a hair a carriage on the other. "Whew! Taung sing!" (Do be careful.) Broadway has an English chemist's shop on the corner, then some semi-foreign (that is, Parsee, Jewish and Japanese) shops, and finally Chinese shops with foreign faces. But on Seward Road we are among the undiluted Chinese. The shops have no doors or windows, but are just wide open. On the second corner is a huge rice-shop or restaurant, the tearoom of old England, the club of the Chinese of all classes. Now fruit-shops, rice-shops, fan-shops, cotton-beaters, brassmiths, stove-menders and a Standard-Oil-can reincarnator; and now we come to a foreign oasis, on the left the Hansbury Sailors' and Soldiers' Home, and on the right, the backs of five foreign brick-houses. This is the corner of Minghong and Seward Roads, famous in true story as being the noisiest spot between the sun and the face of the full moon.

O steel works! O puny battleships! O piffing volcanoes! O impotent thunder-storms-of-heaven! Come to Seward Road and learn to bellow. Take lessons of the trams that screech round that corner by day and night, of the flocks of sheep, the wedding processions and the funerals that wail and sob and howl along, the pigs, strapped to wheel-barrows, that squeal in chorus, or dis-chorus, with the ungreased axles, the drunken sailors that shriek and beat and sing to the fast-barred iron gate through the long summer nights, the rickshaw coolies howling for their "kong-diens." There did I live for ten long years and more. A block further on



THE STAFF AT ST. LUKE'S

we come to the Doong Zung I Yuen.*

Physically, St. Luke's is a typical slum hospital. The Polyclinic, on Lombard Street, is the nearest approach we have to it in Philadelphia. But St. Luke's is much simpler than the Polyclinic. Its main building, which is devoted to surgery, occupies an entire smallish triangular city block. On an opposite corner from this, is a large medical building and nurses' quarters combined. And on the third corner is the small and inadequate out-patient building which we shall visit after you are broken in a bit and your various senses have become tolerant, as it were. Back of the dispensary you see another two-story building. That is the little

* "Kindly Healing Garden"—St. Luke's Hospital.

medical school's temporary quarters. We need to replace both these buildings by one modern and adequate dispensary at a cost of about thirty thousand dollars, including its furnishings.

The Hospital

Now we'll go into the Main Building. This is Lau Kheu. (Old Dog, the doorkeeper.)

"Lau Kheu, tsau 'a!" (Old Dog, it's early!)

He rises from his stool and bows and beams:

"Si-sang, van chuh meh?" (Has the master eaten rice?)

"Chuh tsen, sia noong! T'sing Dan Sisang le!" (Yes, I've eaten, thank you. Call Dr. Day!)

"Well, Doctor, good-morning! These are some friends from Phila-



IN ONE OF THE WARDS

Photo by courtesy of Chas. R. Pancoast
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delphia. I want you to know them. (Aside—"Khoeh, khoeh, s kyau kwan tsoong ming." Which is a compliment to you and means that you know a thing or two about missions.)

"I am delighted to meet these gentle-folk. You say they are very wise, then they will send us that thirty thousand dollars we need for the new dispensary. That will be splendid. Perhaps they will also endow some beds." Dr. Day has the finest sense of humor!

"How are the patients, Doctor?"

"Mostly pretty well, those we operated on yesterday, except that the cataract man got restless and took off his dressing in the middle of the night to scratch his eyelid. No visible harm done, however. And one man ran away last evening, taking a towel and a soap-dish under his coat."

"Why did he run off?"

"He was an opium smoker and wanted a smoke, we think. He will pawn the towel and soap-dish for a smoke or two."

The solemn tones of a Japanese temple-bell call the staff to morning prayer. We go into the little memorial chapel and kneel, while the staff, the senior medical students and a few Christian patients assemble.

"Voong Sung Voo, Sung Tsz, Sung Ling tsz Ming! A-mung!" (In the name of the Father, and of the Son, and of the Holy Ghost. Amen!)

"Ngoo nyi thien laung kuh Voo." (Our Father, who art in Heaven, etc.)

So on through the little service, written expressly for the staff of St. Luke's Hospital. The deacon who is reading is Mr. Wong, whose salary has been paid for many years by the wife of one of Philadelphia's much-loved clergy. All the staff are present except the nurses on duty and Dr. Tyau, who is in the accident-room struggling over a would-be opium suicide—a successful one as it turns out

—a splendidly healthy woman of twenty, a servant, who has successfully killed herself because her mistress reproved her for inadequately cleaning a pot! We average one and a half cases of opium-poisoning, mostly suicide, for every day the whole year round.

After chapel we stop and meet the staff. Dr. Tucker and Dr. McCracken, the surgeons, and Dr. Morris, the physician. This is Dr. Koo and this Dr. Waung. This is the Rev. Mr. Wong. Miss Bender, our sort of guardian angel, head surgical nurse and matron. (That is some title!) Oh, Miss Bender also manages the women's and children's clinic, with a few humble suggestions from us. It's worth being sick just to see her get busy. And Miss Chisholm, for whom life at present is a desert waste. She is learning Chinese. A letter from this little lady, who was still in her "griffonate," says: "At present I am devoting my entire time to the study of Chinese. I find it very interesting and do hope I may be able to make some advancement with it, as my aspiration is some day to start a real training-school for nurses in St. Luke's. Speaking of this, I would like to know your views of the matter as, so far, I have found no one who seems to think well of the plan. Of course, I realize that it will be more than a year before I could do anything of any great account." (Why, little lady, the very next words you write tell of something of very great account, listen:) "So far I like Shanghai very much, and have not felt any home-sickness. I pay daily visits to your little hunch-back in the tubercular ward. He is much pleased with the money you sent him to buy food. (I sent him money to buy eggs and milk.) He got a duck, cooked in Chinese style, some H. & P. biscuits, and rock candy. Poor child, he looks very thin and weak but bright and cheerful." Now I do maintain that



THE QUIET HEART IN THE MIDST OF TURMOIL
The memorial chapel of St. Luke's Hospital

those visits to the child were emphatically "of the greatest account." There abideth Talk, and Organization, and Love, these three, but—

The child she speaks of is Happy Heart, whom the home Church has often heard of. He is the central figure in my little play, "Evening Rice." Read about him sometime. He is about nine-tenths angel and one-tenth solid tuberculosis. I love him dearly. We shall go see him after we have been 'round the wards, and make him sing for us, "Ya-soo 'e ngoo." (Jesus loves me.) There is no doubt about it, Jesus loves that scrap of humanity. Bless him!*

Now for the wards. There are six big ones, two medical, three surgical and one eye ward. You see there are about twenty beds in each. This is a

* Happy Heart died at Ascension, 1914, and his bed is being permanently endowed by the children of America—"For other Happy Hearts."

surgical ward. Those two nurses are old Uncle He-ling and little Soochow, two of the faithful. Both are old friends, and both Christians, in deed as well as in word. Little Soochow is another of my godsons. I think it was Mr. Tsu who baptized him.

Now this ward we had better not go into, as we should disturb them; but listen, the archdeacon is talking to the patients. You could not tell that he was a foreigner, could you? He forgets it himself often, I believe. Yes, a couple of the wards are talked in every day. What is he saying now? He's just beginning to read from "Mo-ta foh-yung su, di-ng tsang, deu-ih tsih." (St. Matthew v:i.) "*Fok-Chi-Kuh*"—*Blessed!*

As I stand here to-day, I can hear the archdeacon preaching from behind that rice-table twelve thousand miles away, the beatitudes. "Blessed are the pure in heart!" Just so he

has preached and lived the beatitudes in China for more than half a century. Do we realize, I wonder, the magnificence of the faith of these prophets and pioneers who did not, as we, require to see in order to believe?

That ward just opposite the chapel is for prisoners, street beggars, pirates, and other unemployed roughish customers. The windows are barred, and there is always an officer or two on guard, otherwise anything from gambling to murder might happen to disturb the blissful peace of the institution. These patients are for the most part a depraved lot indeed, but we find among them gratitude and other good traits, and occasionally a small measure of mutual sympathy and other lovable qualities. On the whole I find them much easier to respect and love than a certain type very prevalent in China, a type grasping for self, suspicious, hard as nails, utterly material and callous towards all others' sufferings. . . . Have

I ever seen this type, love-frozen, melt? "It is easier for a camel. . . ." Money-frozen souls melt with difficulty in China, just as they do in other places. Still, St. Matthew belonged to the money-frozen class. Now in that private room there, see that man has not a single hair on his head—not one. He is a "shroff," a man who sits at a table and rings dollars and counts money for a living. He is a professional handler of money, and a man of the very type I am speaking of. I have rarely seen a more self-absorbed, harder-hearted, callous-to-love human being than he appeared during his first few weeks here. He was walking through a silk filature when his swinging cue caught in some machinery and in an instant his entire scalp was torn off from his nose to the nape of his neck—not loosened, you know, but torn off and destroyed. He has been with us for five months, and by most tedious and oft-repeated skin-graftings his bare skull is all covered and he is well again. He will wear a wig and a false cue.

"Good morning, Mr. Sung, I am glad to hear that you are to be allowed to go home. If anything goes wrong, come back and see us."

"Thank you, doctor; I do thank you all. I shall not forget. I am leaving a very small gift for the sick poor. I can do that, can I not?"

"Well, Mr. Sung, I believe you can now, but five months ago you could not have left a gift of two hundred dollars for the sick poor to save your life and soul, could you have?"

"*Dan z, I kuh zung-kwung, veh hyau-tuh tse!*" (But then I did not know.)

And Jesus looking upon them saith, "For with God, all things are possible."

The Dispensary

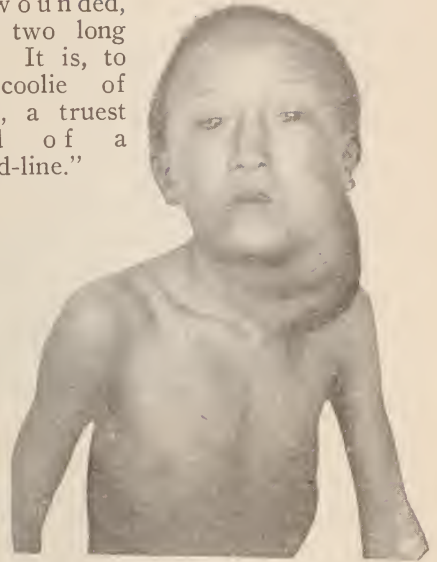
I confess to you that I am a bit daft about that little dispensary around the corner. Not that it is outwardly attractive, or a thing of



"ONE OF THE LEAST OF THESE"



foot-wounded,
those two long
rows. It is, to
the coolie of
China, a truest
kind of a
"bread-line."

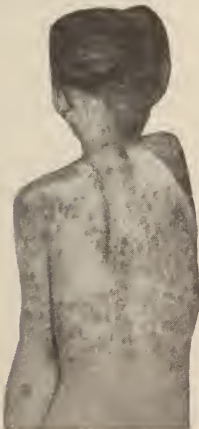


beauty. The cellar of the building we are now in is probably handsome by comparison. It is mean and inadequate, and needs tearing down and rebuilding so badly that Doctor Sunday could not even make you realize how ashamed the Church at home ought to be of that apology in bricks and mortar, two stories high, three windows deep—which cost, perhaps, four or five thousand dollars about twenty-five years ago.

Listen, now! Over sixty thousand patients go in and out of that little front door every year, sometimes four hundred in one afternoon. Over one million of China's sick poor (you do not even know what the word *poor* means until you go East) have found there help and blessing; and there, under every guise of suffering the human mind can picture, the stooping form of Christ has passed and re-

passed that sacred and humble portal. We think much of hallowed places; I tell you that open doorway is holy indeed.

See those two long benches, with the little foot-rests in rows in front of them? There how often have we washed His blessed feet. All those are foot-sore and



That man with pimples? Well, in America we call those pimples, when we recognize them—smallpox. Does that make you nervous? No? Of course not, you have been vaccinated. I merely asked, because the boy on whose shoulder you have so kindly placed your hand is a leper.

.

Busy? Oh, yes, it's busy here. Four hundred patients too much? Yes, it is too much. Which would you select to have us turn away? Any patient you pick out and point to I will guarantee to have turned out at once. Choose!

"How about this man? He's blind. We had planned to take him in and give him his sight."

"Oh, not him?"

"Well, count!

Eeny-meeny. . . . My mammy told me to take this one!" Hm! Just a plain old woman. Looks able to wait! "What is



matter with this old boo-boo, Dr. Day?"

"She has a beginning cancer. There is still time to operate! In a month she will be doomed to die of cancer."

"Did you choose to have her sent away? Here, coolie, lead this woman awa— Oh, you did not choose this woman? You do not wish to be responsible for sending any one away? Well, neither do we."

"Him that cometh to me, I will in no wise cast out."

The sentiment is sort of catching.

But this is all sentiment, and enlightened men and women do not believe in sentiment. So? The face of the world is glorious with the light reflected from the lives of college men and women, who by thousands have given, are giving and shall give all that they have to this extension of Christ's kingdom of unbounded love. Sentiment! To give all that one has to the least of God's poor, and to follow round the world the greatest leader of men the world shall ever see. So be it then!

*The Shuffling Coolie **

It is the end of the day. The dispensary staff is tired. The clinic is close and messy. The doctor pulls off his rubber gloves and quotes, "The night cometh!" This coolie is the last patient for to-day—number 397.

The coolie is seated on the extreme edge of the wooden bench, with his mouth hanging open, and with his hands holding onto his knees, as if he fears a collapse of either the bench or his own anatomy.

Visitor: He looks as if his soul were staring out of his skin and bones. I did not know it was possible to be so thin and live.

Doctor: Yes, he is thin and very weak. A pretty wretched specimen

of humanity. What do you suppose is the matter with him?

Visitor: Consumption?

Doctor: Consumption! No, not that! Lack of consumption would be nearer the mark. He has a disease which is extremely common, and often epidemic, in China. We call it "Chronic Starvation."

Visitor: Then I suppose the hospital is not the place for his kind.

Doctor: Oh, I don't know! For years we used to serve hot tea free at the hospital door throughout the winter. Sometimes we give these fellows a bit of money. Sometimes a square meal, sometimes we have turned the American Red Cross on them.

Visitor: And this man? "What shall we do then with"—with this coolie? Shall we send him away?

Doctor: Shall we? This man? He seems almost beyond sending away at all. I have a sort of presentiment that—that if—Nurse! There is one free bed in the old surgical ward over by the east window. Take this coolie in and feed him for a week.

The nurse explains to the coolie that he is to remain in the wards without charge and directs him to follow him. The coolie rises with great difficulty, climbing up his own legs as it were, with his arms; and then, touching this and that for support, with bent shoulders he shuffles toward the door.

Nurse: (Remembering that he has not received a registration card): "Tung ih tung, noong iau pa-tsz. Sing sa?" (Wait just a moment. You need a card. What is your name?)

The coolie hesitates; turns very slowly and rests his trembling, bony arm on the door-sill, then:

"Veh nyung tuh ngoo va? Sing? Ngoo Sing Yasu!" (Did you not know me? My name? My name is Jesus!)

"Ye have done it unto me."

* A study class at Cambridge this summer started the permanent endowment of a bed to be called "The Shuffling Coolie." This fund is almost completed at this time (Nov. 12th, 1915).



THE SCHOOL WHERE BISHOP BILLER DIED

BISHOP BILLER'S LAST VISITATION

By the Rev. A. B. Clark

The whole Church knows of and grieves for the death of the gallant young bishop of South Dakota, George Biller, Jr., who, on October 22nd, in the midst of his work and plans, was called suddenly to his rest and reward. Even in the three brief years of his episcopate he had made an indelible mark on the state of South Dakota and its peculiar problem, the Sioux mission field. An appreciation of his life appears elsewhere. The Editor requested Mr. Clark, in whose arms the bishop died, to tell for our readers the story of his last visitation.

WE met the bishop at the midnight train at Valentine, finding him bright and happy as possible. Rising and coming forth at the breakfast hour, he was still in that happy frame of mind and soul which led him to say, "What glorious days and nights! I wanted to sit up all night singing only hymns of praise."

After an hour or two of attention to correspondence, we set out on Thursday morning for the day's duty of travel and services, first calling at the rectory in Valentine to leave a word of greeting and grateful remembrance for our friend, the rector.

A quick run by auto brought us to St. Agnes' Station, where a score and more of tents, grouped about the larger assembly-tent, became as lively as beehives at sunrise as soon as the first sound of our motor reached the ears of our expectant friends. At almost

the same moment, as before arranged, came other friends from nearby homes and from the agency. After a general exchange of glad greetings, an hour was most profitably spent in a very informal service in the open air, with an address by the bishop in anticipation of the services which were to follow. Our Dacotah neighbors had prepared an excellent dinner in the adjoining house of James Smallbear. It was from this house, three years ago, that a few friends came over to the roadside to meet their bishop, to give him his first glad welcome to the Indian country and place in his hands a little sum of money to help him on his journey. So now again they helped and refreshed the bishop and his companions on their way along life's pilgrimage, and made it a happy hour that we spent over the dinner given by Mrs. Small-

bear, Mrs. Cloud and their co-workers.

After resting, we met again at 2 p. m. to vest, form in procession and march with all the people in orderly array to the new church-site. Singing as we approached, we completely encircled the foundations, the clergy of Rosebud Mission, with the bishop, halting near the northeast corner. The laying of the cornerstone with all suitable ceremony by the bishop was interrupted only, at his request, by a brief description of the contents of the sealed box which was to be placed in the stone. One of the papers contained this brief statement:

This cornerstone of St. Agnes' Chapel, Cleveland Memorial, is laid this day (Oct. 21st, A. D. 1915), by the Rt. Rev. George Biller, Jr., D.D., assisted by the congregation of the "owancaya," or general meeting of the Rosebud Mission, S. D. The building is to be a memorial of the Rev. Wm. J. Cleveland and Mrs. Cleveland, who, with Miss Leigh and Sister Sophie as teachers, began work at the old Spotted Tail Agency, Beaver Creek, Neb., June 15th, 1875. The Agency was removed to the mouth of Running Water, summer of 1877, and again in August, 1878, to Rosebud Creek, Dakota Territory, where it still remains. The Rev. and Mrs. Cleveland rejoined the mission, relieving the Rev. H. Burt, January 1st, 1879, and remained until in 1887 Mrs. Cleveland's health required a change. Returning again and again, as he was able, "Wazi Hanska" ever remained a devoted and faithful friend, of blessed memory, among all the Dacotah people.

The earnest service of prayer and praise, ending in a reverent recessional, left our hearts and minds deeply impressed with the seriousness and importance of the spiritual edification of which our material buildings are but means and symbols.

Following the service on the open prairie by the lakeside, in the glorious sunshine of that autumn day, came the restful visit and supper at the day-school with the Scovels, while we feasted our eyes on the rapidly changing beauties of the sunset over the lake.

At the evening service in the big

tent, two good women came for confirmation, and then we all listened for an hour to speakers chosen from the Auxiliary and the Men's Guild. Replying to these, the bishop said he had enjoyed them immensely, though not understanding more than a word or two. He would find out later all about what they had said, but meanwhile would be glad to confer with any and all who would come to him.

The next morning all gathered for a celebration of the Holy Communion. The bishop preached the greatest sermon he had ever given us, inspired and inspiring, a clear and beautiful exposition and exhortation on I Cor. xvi:13. We could not but notice the rapt attention of all the people, and especially of three lively boys, who we learned were under training now in the "Junior Boys' Society" at this station, and who seemed to find in the bishop a charming teacher as he unfolded the great threefold lesson of his text.

At the close of the service all came to shake hands, and many of the people personally thanked the bishop for his two days' visit and instructions, and then bade him farewell regretfully.

We drove to St. Mary's School, and happy greetings awaited us, though we came a little late. The after-dinner hour was spent in delightful conversation, which was followed by a good period of rest for the bishop and others who needed it. At 5 p. m. came the mail, in which all became much interested, and only one or two knew that the bishop found himself rather uncomfortable with palpitation of the heart. Taking his accustomed remedy, he was so relieved that he was again visiting happily with members of the school faculty. At 6 p. m., however, excusing himself from going to the supper-table, he sought the fresh air, with one of the ladies waiting near. In a few minutes we were called to



SOME OF THOSE WHO WELCOMED THE BISHOP

At the extreme right is the Rev. A. B. Clark; Mrs. Clark is in white, seated toward the front

his side, and then came the tragic ending—only time and strength to tell us of his weakness and ask us to care for him, and he had gone to his rest. We could not realize the truth until, after prolonged efforts to find signs of rallying strength and vitality, our hopes were dashed by the decision of doctor and nurse.

As a cloud out of a clear sky,

illumined by a fatal flash, there has come upon the Church in South Dakota once more a period of desolation; and yet, in this hour the hearts and hands of all are opened and would reach out to help and comfort the widow. God bless and comfort her! Our bishop is gone on before. May he rest in peace, and light perpetual shine upon him!

A YEAR'S WORK OF THE S. P. G.

THE following statistics are taken from the Annual Report of the S. P. G. for the year 1914, and are of great interest as bearing upon the missionary work of the Church of England. The report was published May, 1915, and is the 214th Annual Report:

"There are in all 1,366 missionaries on the Society's list. Ordained (including ten bishops) 978—in Asia, 364; in Africa, 308; in Australia and the Pacific, 34; in Canada and Newfoundland, 175; in the West Indies and Central and South America, 78; and 19 chaplains in Europe. Of the ordained missionaries 287 are non-Europeans—179 in Asia; 105 in Africa; 2 in Guiana; and 1 East Indian in Trinidad.

"Laymen, 45—32 in Asia; 6 in Carpentaria, Australia; one in Polynesia; 4 in Canada; 1 in Guiana; and one in the Gold Coast. Of these 16 are non-Europeans—10 in Asia; 4 in Carpentaria; 1 in Polynesia; and 1 Chinese Catechist in New Westminster.

"During the year 258 licenses or permissions to officiate on the Continent of Europe were granted on the Society's nomination by the Bishops of London and Gibraltar.

"There are also in the various missions about 3,000 lay teachers, 3,200 students in the Society's colleges, and about 67,000 children in the mission schools in Asia and Africa."

"The income of the Society in 1701, £1,537; in 1913, £250,585; in 1914, £249,157."

THE YEAR AS THE TREASURER SEES IT

At the meeting of the Board on October 26th, the Treasurer, Mr. George Gordon King, presented a stimulating report for the year ending September 1st, which—in its main features—we give below.

THIS has been a momentous year for the Board of Missions.

Never in her history has the Church been called upon with such earnestness, and never has she answered the call with greater tenderness and at a greater sacrifice. Her interest is intense; her response through the ordinary channels and through the Emergency Appeal has been very great—sufficient to meet all the obligations of the Board both past and present. The Emergency Appeal with its suggestion of "One Day's Income"—"One act of self-denial"—struck an irresistible note, and the children of the Church have nobly met the situation.

It is manifestly impossible to give to the world the words of deep and

anxious concern that have come from the contributors. We in the office know them, and because of them, if for no other reason, we know that He whose work this is, means that it shall continue and increase; and that all people who know Him not shall be brought into His fold. And never, since the time when the Lord Jesus was upon the earth, has the world been so ready to receive Him as it is to-day.

Contributions

Following are the contributions of the past year applying on the appropriations and deficit. For comparison, the second column shows the contributions of the previous year, and the third column shows the gain over the previous year:

	1914-1915	1913-1914	Increase	Of which for Emergency Fund
Parishes	\$824,225.51	\$666,833.00	\$157,392.51	\$143,320.95
Individuals	237,309.35	83,102.22	154,207.13	167,503.19
Sunday-schools	186,223.41	181,183.67	5,039.74	1,408.91
Woman's Auxiliary..	124,390.82	96,017.72	28,373.10	22,919.14
Junior Auxiliary....	21,085.49	20,176.31	909.18	1,428.59
W. A. United Offer- ing of 1913.....	100,442.96	89,163.99	11,274.97
W. A. United Offer- ing of 1892-95....	3,611.95	3,567.32	44.63
Interest	102,816.17	93,057.40	9,758.77
Miscellaneous	36,463.22	7,603.32	28,859.90	28,886.90
Study Class Gifts for Emergency Fund...	743.40
Total	\$1,636,568.88	\$1,240,704.95	\$395,859.93	\$366,211.08

The contributions have been	\$1,636,568.88
Add designated and undesignated legacies.....	50,681.32
Making total receipts towards appropriations and deficit.....	\$1,687,250.20
Net appropriations for the year 1914-15.....	1,423,344.68
Leaving balance	\$263,905.52
Deficit September 1st, 1914.....	254,244.86
Receipts exceed total expenses by.....	\$9,660.66

Thirty-five dioceses and 25 missionary districts have completed their apportionments, making 60 in all as against 36 last year, viz.:

DIOCESES

Province I.—Connecticut, Maine, Massachusetts, Rhode Island, Western Massachusetts.

Province II.—Central New York, Newark, New Jersey, New York, Western New York.

Province III.—Bethlehem, Delaware, Easton, Maryland, Pennsylvania, Pittsburgh, Southern Virginia, Virginia, Washington, West Virginia.

Province IV.—East Carolina, Florida, Lexington, North Carolina, South Carolina.

Province V.—Michigan, Michigan City, Quincy, Southern Ohio.

Province VI.—Minnesota, Montana, Nebraska.

Province VII.—Missouri, Texas, West Texas.

MISSIONARY DISTRICTS

Province II.—Porto Rico.

Province IV.—Southern Florida.

Province VI.—North Dakota, South Dakota, Western Colorado, Western Nebraska, Wyoming.

Province VII.—Eastern Oklahoma, New Mexico, North Texas, Oklahoma, Salina.

Province VIII.—Arizona, Eastern Oregon, Honolulu, Idaho, Nevada, Philippine Islands, Utah.

Foreign.—Cuba, Hankow, Kyoto, Liberia, Shanghai, Tokyo.

Three thousand two hundred and forty-six parishes and missions have completed their individual apportionments. Last year their number was 2,821. This is an increase of 425. Including the number just mentioned, 6,157 parishes and missions have contributed toward the apportionment and the appropriations as against 6,022 last year, an increase of 135.

Central Expenses

The total amount passing through the treasury of the Board the past year was \$2,156,544.41. Figured upon this amount the cost of administration of the Church's work at home and abroad was two and six-tenths ($2\frac{6}{10}$) per cent. The cost of making the work known and securing offerings was four and four-tenths ($4\frac{4}{10}$) per cent. These latter expenses include the amount expended for the support and travel of the Secretaries of the Provinces, all the expenses of the Woman's Auxiliary, and the Sunday-schools; also the amount required for the publication of reports, leaflets and other printed matter for free distribution; all the expenses of the Educational Department, and the cost of supplying weekly offering envelopes to many congregations for their first year.

The Spirit of Missions

THE SPIRIT OF MISSIONS has had a very successful year. Formerly the

magazine cost the Board annually a very considerable amount, but for several years past it has shown an increasing cash balance. In case of liquidation it now has more than a sufficient amount on hand to cover all obligations to subscribers. The cost of producing the magazine has been less than last year. The cost to the Board of the copies sent free to the clergy has been further reduced.

Conclusions

The enormous increase of \$157,000 in parish offerings is, of course, almost wholly because of the Emergency. Nevertheless, we think it remarkable that aside from gifts for the extra appeal, parish offerings should be nearly \$14,000 more than last year.

The Board is accustomed to expect great accomplishments from the Woman's Auxiliary and the Junior Auxiliary, and it is never disappointed. But when the usual offerings for the Master's Work are increased by \$5,000 and when these offerings are supplemented by \$24,000 received for the Emergency Fund, making a total increase of \$29,000, does not the Board of Missions truly say *Laus Deo*?

The Sunday-schools grow in number, and each year more children are added to the Faith. And their Faith is perfect. We sometimes wonder how it is possible for these young people to gather, chiefly during six weeks, so large a sum as \$186,000. The hope of the Church of to-morrow is in their hands, and with God's blessing, all is well with the morrow.

A separate report will be presented by the Emergency Committee. But we are rejoiced to say that the Board of Missions owes much to the inspired and gentle chairman of this committee. It is largely owing to his vision, his leadership and his devotion that the Emergency Appeal touched the

heart of the Church. Not so much for what he does, but for what He is, do we thank God. Too much appreciation cannot be expressed for the whole-hearted and exceedingly efficient service rendered by the force at the Missions House during the past year, and particularly these past seven months. All were tremendously interested and all were unsparing in their labors, both during and after hours, for the office was almost overwhelmed with the extra mail. The Board is greatly in debt to these devoted men and women who do its work.

The large response to the Emergency Appeal makes possible for the first time the completion of the apportionment; for the first time the payment of all appropriations; and for the first time in eighteen years leaves a balance on hand at the close of business. These are the financial results for the year just closed.

The spiritual results are almost too sacred to mention. The Board of Missions told the Church of its dire need, and that it could not continue its work on its present scale unless the heavy obligations were liquidated. Because of this statement we know that there were burning hearts throughout the Church. Thousands upon thousands of souls, from all over the land and from beyond the seas, prayed that this might not happen, and worked that it should not happen. At enormous but unconscious sacrifice they came to the Board's aid and made this favorable report a reality. The Emergency Appeal sank deep into the hearts of the children of the Church, and these believers in the Lord Jesus and His Mission have clearly said, "His work shall go on." Does not the Church also understand that she has received a direct message from the beloved Master, and that she is to bear His Word to *all the children of men*?



CHRIST CHURCH, KINGMAN, THE HOME OF THE MISSIONARY

A TYPICAL WESTERN MISSION

By the Rev. Edward Henry Eckel, Sr.

Provincial Secretary of the Southwest

JUST to look at a map of western Kansas almost tells the story. The towns are few and far between; their populations are small, and the outlying country scarcely inhabited at all. Salina, a veritable cathedral city, has a population of 12,000, and Hutchinson with 20,000 people is the metropolis of the diocese. The railroads are streaks of steel that stretch away to the west or southwest across vast regions of desolate spaces and sand-hills as one approaches the Colorado and Oklahoma lines, after leaving featureless reaches of green fields extending over a flat country as far as the eye can see. Whole counties, untouched by these iron roads, often lie between one transcontinental railway and another. Here, as commonly in our western

country outside of the large towns, a single-handed priest is obliged to serve a "string of missions." They are literally this in southwestern Kansas. Thus the missionary whose field I am about to describe lives at Kingman, on the Santa Fé, and travels thence 35 miles to Pratt, then 93 miles on to Meade, and then 44 miles to Liberal. All these places, except Kingman, lie on the Rock Island Railway, as it crosses the state of Kansas diagonally from Kansas City, Missouri, to New Mexico. They constitute the missionary field of the Rev. Richard Cox. I want to tell the story of this work as I gathered it by questioning the missionary during a visit not many weeks ago.

Kingman is the county-seat of a rich wheat-growing county of the

same name. It has a population of about 2,500. When the missionary came to this field about four years ago, Christ Church claimed 58 communicants. To-day, although there have been eleven persons confirmed in the meantime and one received by letter, they number only 38, because of removals. No less than seventeen have been formally transferred by letter. Throughout this is a region of shifting populations. Before Father Cox came the apportionment for general missions was \$50, which was fully paid. Every year since then till last year the apportionment was \$72. Last year, owing to the declension in membership, the mission was apportioned only \$50, but it paid \$60. This year it has paid its apportionment of \$50 besides giving \$39.15 to the Emergency Fund, which latter was paid by about 20 persons. We have a frame church and rectory at Kingman, with exceptionally ample grounds. Father Cox is an Englishman, and with his wife and children has an Englishman's delight in his garden.

Pratt, situated between the two railroads, the Santa Fé and the Rock Island, has a population of 3,300. When Father Cox first visited Pratt he found only two communicants loyally identified with the Church. He has gone there regularly once a month for four years, and has the satisfaction of having seventeen communicants there to-day to receive his ministrations (including, because the interest of men in the small missions of the West is always a notable thing, four males), although there has been but one person confirmed in the whole period.

The story of this confirmation is one of unique interest. Pratt is a railroad town. Among its people was a freight locomotive engineer whose wife and children are Roman Catholics. He himself had no religious bringing up of any kind. He at-

tended revivals in the town occasionally. The Roman priest tried to win him to the Roman Church, but without avail. Finally he urged him to join some other church if he would not join the Church of Rome, and suggested his going to the Episcopal Church. This he did. He attended services occasionally when he could, but it was never convenient to receive holy baptism. One day Bishop Griswold caught him off duty for a few hours at Herington and carried him off with him to Salina in his working-clothes, gave him the hospitality of the Episcopal residence, baptized him in the cathedral, and let him get back to Herington in time to take his engine out on its next "run." Three times this man was "ready and desirous to be confirmed" and expecting to come forward for the apostolic laying-on of hands, but each time was suddenly and unexpectedly called out to make a special "run" with his engine. Finally, one day, knowing that the bishop was in town and officiating (we have no church building there), the engineer proceeded straight from his engine to the room where an early morning Eucharist was being celebrated, and was confirmed immediately after the prayer for the Church Militant, the bishop interrupting the Eucharistic service in order to give this earnest man the long-coveted blessing without further delay.

As already stated, we have no church in Pratt. Our services are held in the rest-room of the court house, which is also used for meetings of the W. C. T. U and the G. A. R., whose emblems and decorations adorn the walls round about. The first year Father Cox ministered in Pratt the people gave nothing for missions and said they "didn't believe in" them. The second year they gave 64 cents. The third year they gave \$2.50. This year they have given \$5.11, besides \$7.50 (from four per-



ST. ANDREW'S MISSION, LIBERAL, KANSAS
The woman's club house where our services are held

sons) for the Emergency Fund. During the first year and a half, the people used to give the missionary hospitality, but no money. Now they give him money and no hospitality—\$5 a month, which is all eaten up by the expense of the visit.

Meade is a county town of about 650 people. Although so small and insignificant compared with the two other towns already named, we have a brick church here with a fine altar and reredos. When the present missionary first visited Meade he found a layman in charge of the mission as lay-reader. There were about fifteen communicants at first, and five adults have been confirmed, but removals leave the present number of communicants as seventeen. There have been ten baptisms, however, since 1911, which is an exceptionally large number for a town of this size. In Father Cox's second year Meade was apportioned \$10 and paid \$15. This year the apportionment is the same

and has been fully paid, besides \$14.26 for the Emergency Fund from about fifteen people. Two of these contributors were males, one being a mere boy, and two were little girls of seven years who earned 25 cents each for the Fund.

Liberal is almost on the Oklahoma state line and has 1,700 people. When the missionary came here first he found that services had been held very irregularly and infrequently, and that while the mission boasted about twenty-two confirmees, some of whom lived "out in the country," some of the number were worse than indifferent Churchmen. The number in good standing to-day is fifteen. Nine persons have been confirmed here during this time and five others were ready for confirmation but left town before receiving confirmation.

Liberal has the distinction of having among its "faithful women" one who is familiarly known as "the curate." This year on Good Friday,



ST. AUGUSTINE'S CHURCH, MEADE,
KANSAS

while it was impracticable to hold the three hours' service, she gathered a congregation, seven women in all, and held the service for one hour in her own home, each woman in turn "leading" in the devotions appropriate to one of the "seven words from the cross." We have no church-building in Liberal, but the women have bought and paid for three lots. The services are held now in the woman's club house, where we have a little altar, a prayer-desk and an organ, but until recently they have been held variously in the Presbyterian Church, private dwellings, and a moving-picture theatre.

For the last two years the apportionment has been \$10 and has been fully paid, besides \$9.18 (from nine people) this year for the Emergency Fund.

Such is the character of the work in the small out-of-the-way rural places of the West in a hard missionary field. How small and meagre everything seems! But what loyalty, what earnestness and faithfulness, what courage and faith! How little can Church people who live in the large centers of population, where the opportunities, buildings and equipments for worship and work are ample and attractive, realize the diffi-

culties and discouragements of our pioneer missionary clergy and their people.

I have been reading to-day in that inspiring volume of missionary biography, "Modern Heroes of the Mission Field." Those examples are all world-famous. But here in the great Southwest, and in this late century of the Christian era, those instances of patient heroism for Christ and His Church are being day by day, and year in and year out, repeated and renewed by many a faithful soldier and servant of Jesus Christ, of whom the world will never know, and over whose dust, when the day of toil is done, no Westminster Abbey nor monument of stone will stand to hallow their names to posterity.

A WISE woman in New England, with characteristic Yankee acumen, has perceived that the effective value of many a missionary pastor can be greatly increased by the very moderate expenditure necessary to purchase a Ford car. It takes many years, and a heavy investment of cash and care, to rear a high-grade missionary pastor, and the supply of these trained and consecrated men cannot be largely and quickly increased by even the most earnest appeals. But when we find such capable men spending nearly half their lives plodding along at five miles per hour behind patient horses, in order to care for their widely scattered parishes, we appreciate what an invaluable service to the Kingdom can be rendered by the cheap and sturdy little car.

The gift of our wise friend in New England will go to a pastor whose labors cover an extensive frontier region just west of the Rockies. We could make equally advantageous use of at least fifty of these machines.—*The American Missionary*, October, 1915.

WHY WE ARE IN CUBA

By Bishop Hulse

IN January, 1905, when Bishop Knight took up the work in Cuba, he held a conference of all the workers, at which time the following program was set forth: "To seek out the American and English residents, to shepherd the shepherdless of whatever nationality, to provoke to good works the old Church in the island and the different missionary organizations at work in Cuba, to teach Christianity as this Church has received it, without rancor to others, and without apology for our mission." This has ever since remained the policy of the Church in Cuba.

It was soon discovered that our mission in Cuba must take on a three-fold character: first, the work among English-speaking colonists; second, work among native Cubans; third, work among Jamaican negroes. Let us speak briefly of all of these.

Work Among Americans

American interests in Cuba drew many of our countrymen there after the war. Some settled in the cities. In Havana there is a large American colony and we have a beautiful cathedral in which services are held both in English and Spanish. Our most important work in English, however, is among the colonies of Americans and Canadians which have sprung up in various parts of the island. People attracted by the beautiful climate have come down from the bleak North and established themselves in small settlements, attempting in most cases to make their living by raising citrus fruits. They miss many of the discomforts of the North, but the tropics have their own ways of trying the patience of the stranger. Northern women find the constant heat enervating. But the greatest annoyance is caused them by the multi-

plicity of insect life; mosquitoes, fleas, gnats, cockroaches, ants and other pests abound, and there never comes a kindly frost to kill them. The men find that the ordinary temptations of life come with redoubled force in a tropical country. The Cubans are a sober race, but the Northern settler finds many temptations to drink, and if he gives way he soon falls into other and more serious vices. In spite of these temptations, many Americans are living splendid lives under hard conditions. Clean, sober, upright, they are fine samples of Christian manhood; men of whom we can be proud.

Subject to the conditions of life in a new country—where the old neighborhood restraints no longer exist—these settlers are in especial need of



BISHOP H. R. HULSE

the ministrations of the Church. They need the restraints and incentives of religion. Patriotism and Christian statesmanship, as well as Christian devotion, force upon us our responsibility for our own people. We must do our part in seeing that the Americans are well represented in the neighboring island, that the indifferent and the careless may have a chance to see what kind of Christian manhood is produced by our interpretation of Christianity. High-minded and clean-living laymen make our best missionaries, and if we cannot hold our own we will be able to make little impression on those outside the fold.

The Isle of Pines has become to a large degree an American settlement. There are five missions of the Church there, four church buildings and one rectory. The one missionary resident on the island holds four services every Sunday, making his way from place to place in an automobile, driving his car over sixty miles each Sunday as well as preaching four sermons. Other American colonies of this kind are scattered all over Cuba, many of them being located in isolated places, difficult to reach. There are eighteen such places where services are held regularly, and other places where the missionaries go from time to time as they find opportunity. Much of this work is shifting and uncertain, as colonies change their character or sometimes are abandoned completely. But in many cases permanent foundations are being laid, and where that is not the case lives are being helped and souls strengthened.

Work Among the Cubans

In some respects Cuba is still a frontier country, developing rapidly in many places. In the centre and in the east new towns are continually springing up. There are some considerable towns where no religious work of any kind is carried on, and where no church building is to be

found. It is the policy of the mission to search out such places and start services in Spanish. Our most successful work is being done in this way. In many places we have services in private houses, sometimes renting buildings and sometimes using the houses of our members. This kind of work is most substantial.

A few years ago one of our missionaries went to a town of this kind and started services; he soon had a congregation. A Sunday-school in Connecticut heard of the situation and gave the money for a church. Last year this mission reported 103 baptisms, and the missionary is the parish priest for a large neighborhood.

It is sometimes asked why, if the people are so much interested, they do not put up their own churches. The answer is that in most cases they are too poor. Cuba suffers from absentee ownership. One-third of her sugar-mills are owned in the United States. The workmen in many of these places see very little money from one year's end to another. They are paid off in orders on the company store; they draw their supplies from the store. At the end of the year when a settlement is made, they find they have eaten up or worn out all that is coming to them, and so they live from year to year without seeing a cent of actual cash. They cannot give large contributions.

When the owners of the place can be reached they can sometimes be persuaded to erect buildings. In one instance the owner of a plantation has put up a splendid church and pays the salary of the rector. In another place a school system is maintained by a generous owner. In another place the townspeople have offered a site if the Church will put a building on it.

This side of our work has substantial characteristics; we are building for the future, laying the foundations of the national Church which is to be. There are eighteen places where serv-



TYPICAL HOME OF POOR CUBAN FAMILY

ices are held regularly in Spanish. The largest number of baptisms and of candidates for confirmation came from these places.

Work for Negroes

The development of Eastern Cuba has brought many negroes from other parts of the West Indies, especially Jamaica, who have been attracted by the higher wages. They are scattered about in iron mines and on sugar plantations. The great majority belong to the Church of England. We have, therefore, laid upon us the responsibility of shepherding them. They have usually been well instructed, and have a good knowledge of the Prayer Book. One of the missionaries, in a service he held not long since, noticed that although there were few Prayer Books the responses, especially in the Psalter, were hearty and distinct. At the conclusion of the services he found that the whole congregation had committed the entire Psalter to memory.

Other negroes are coming to Cuba from Haiti, bringing entirely different traditions with them. Some are nominally Christian, but actually fetish worshipers. One of their services has been described as fol-

lows: "On a moonlight night, in a glade in the forest, a crowd of negroes was dancing around a stump with wild gesticulations, chanting a savage song which their ancestors had brought with them from the heart of Africa. Suddenly their leader, a great negress, with bare breasts, stooped down, and, picking up a large



IN THE POOR QUARTER OF SANTIAGO

snake, coiled it about her neck, calling out that they were to rejoice that night, because they had the sacrifice with which the divinity was pleased, and he would be sure to grant their requests. Then she picked up something from the stump and held it up for all to see, a little white girl baby, bound and gagged, about to be offered up as a sacrifice to the divinity who lived in the snake."

Here is the contrast we find in Cuba: Christ or Voodoo, Christianity or a cruel and degrading superstition. If we can hold our own people, we

shall be able gradually to win over the others to higher standards of religion and life.

There are six places where services are held regularly for West Indian negroes, and many other places where they are held occasionally.

The threefold characteristics of the Cuban work illustrate the wide appeal of the Church. We minister there in two languages to two races, and citizens of at least half a dozen nations. Diverse as is their origin, the Church is making them all one in Christ.

ON THE WESTERN SLOPE

By Bishop Brewster

The missionary district of Western Colorado, lying just over the crest of the Rocky Mountains, ministers to a scattered but virile population. Bishop Brewster tells of a July visitation among the mountains.

ON July 3d I started on a twelve days' trip, to take counsel with the Rev. Philip Nelson in his new and important work as priest-in-charge of St. James', Meeker, and missionary-at-large for the northwestern counties of the District.

After reaching Meeker, I had the pleasure of a most delightful automobile ride, up the river eight or nine miles, and "around the circle" to town, and then still further over the mesa to the south. We saw the ranch which had been filed on thirty years ago by the present Bishop of Nebraska, when in charge of the mission as its first priest. Bishop Williams had presented it to the Bishop of Colorado for the Episcopate Fund for Western Colorado. Last fall we sold it for \$2,700.00.

This smiling valley of the White River, green and yellow with the grain-crops, was most beautiful in the mellow sunset light, and offered to the imagination the prophecy of still more wealth and comfort in the

future. Irrigation does wonders here. May the Church continue to bear her witness, ever with increasing earnestness and pristine vigor, through lay-people and through priest, to that other "river, the streams whereof shall make glad the city of God"! Our farming communities, no less than our cities, afford opportunities for the spiritual nurture of souls in the Church, redeeming the lives of men and women, and especially of the growing youth, from comfortable materialism, and making them glad and free in the service of the ideal, and of the common good. So must have deemed the wise founders of our work in Meeker, for here we have—not indeed a costly structure—but a suitable stone church, standing conspicuously fronting the public green, and with a spacious chancel adorned most fittingly for the seemly and reverent worship of God. Its bell, too (a rare addition in our district) calls to prayer, sounding clear up and down these teeming

slopes. No church in Western Colorado has a better opportunity, none a nobler history, and none—let me add—ought to have a brighter future.

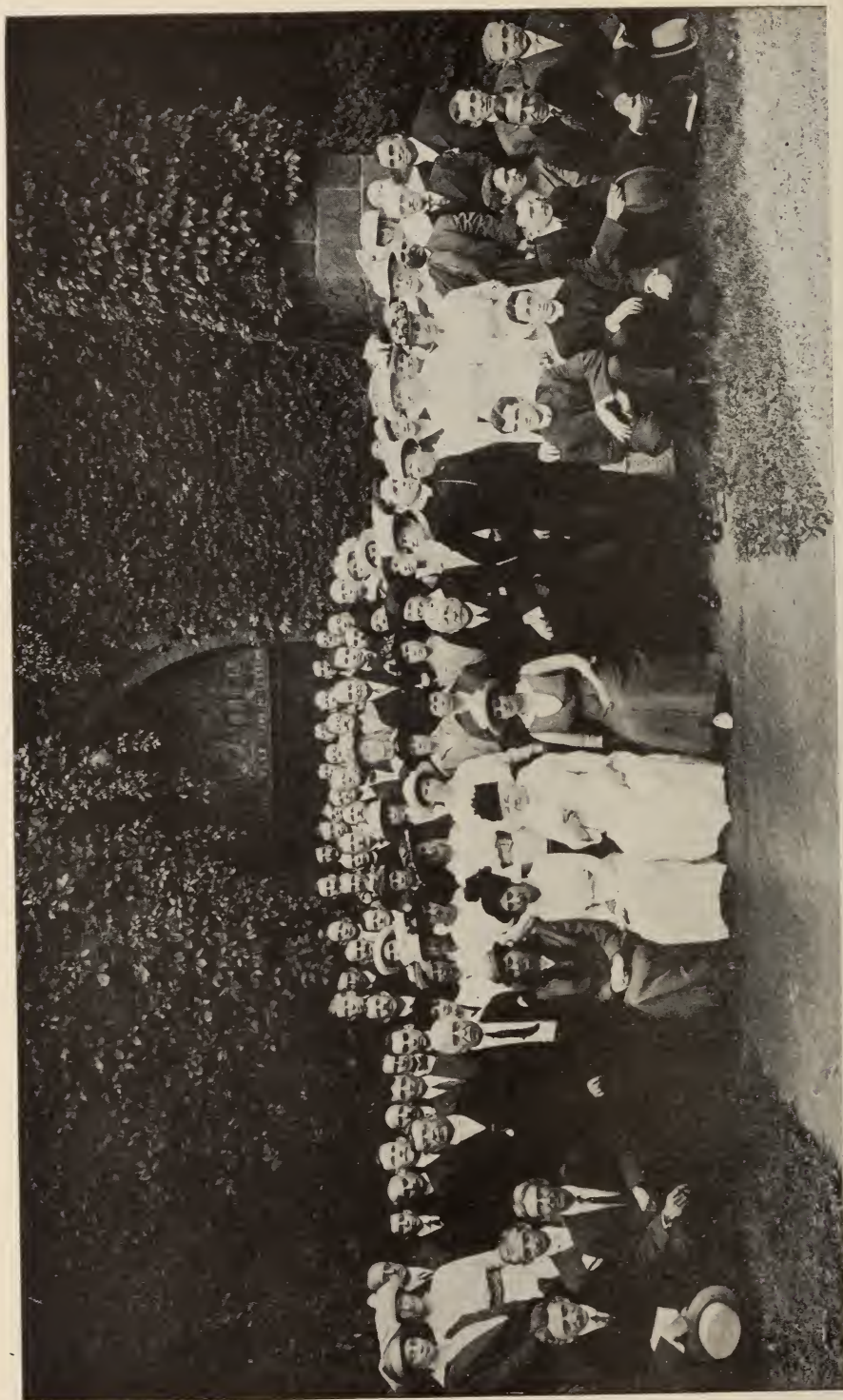
The Fourth of July coincided with the Fifth Sunday after Trinity. The two previous days had been marked by the races, "broncho-busting," lassoing, etc., which are the usual innocent and wholesome expressions of patriotism in a frontier town. I was sorry to have missed these, of which Mr. Nelson gave me a glowing account. But on Sunday we had a good congregation of seventy-five people or more in the morning, to whom I preached on "Religion and Democracy." In the evening, on "Peace." It is to be noted that Dr. De Motte, the Methodist clergyman, adjourned his evening service, so that his congregation might unite in worship with ours. He read the Old Testament lesson at our service.

With our missionary buggy and team, the new incumbent and I started off in due season on Monday morning for our Moffat County journey. The weather was auspicious for us all the way, our only showers coming on that first morning. No unpleasant personal adventure marred our trip. Our skill in driving, and management of horses, was not severely tested. Mr. Nelson showed increasing proficiency, as our drive lengthened out, in keeping the middle of the road, and in opening barbed-wire gates without scratching himself. I, having been over these roads several times before, am glad to say that the road was missed, under my guidance, only three times, and then without disastrous consequences! There must have been something impressive in my display of horse-lore; for, upon arriving at Lay, I was immediately called upon, with another witness, to sit in judgment upon a poor horse that had injured his foot beyond cure on a wire fence, and to report to the humane officer, over the 'phone, the

necessary shooting of the unfortunate animal.

We held service at the schoolhouse at Axial, Hamilton, Lay postoffice, lower Lay Creek, Maybell, and Cross Mountain. We also held communion service at the homes of two different families. Some of these services were well attended, although the haying season kept some away, and, in the case of week-day evenings, necessarily delayed our beginning until about nine o'clock. In all the places except Maybell, these were the first services held since Mr. Bacon was here nearly a year before. And at Maybell there had been no religious service since last February, although here the good people maintain a Sunday-school that meets every Sunday morning. We feel that a good beginning has now been made in the resumption of our work in these isolated places.

It is hard to measure the spiritual opportunities that exist here. The people are a splendid, progressive, and hopeful people. Children are growing up with no Church privileges, and with only such religious influences as may have survived from earlier and varying traditions in the different homes. Our Church has had a good record of service among them, given freely, with more or less regularity, during the past eight years, and on occasions from an earlier date. Though to many of the people our liturgical service was unfamiliar, most have grown somewhat used to our forms of prayer, which yet we have always refrained from pressing on them with undue rigidity. They welcome the Gospel we preach; and our missionaries have always won their esteem and—it is not too much to say—in most cases their affection. Our old friends expressed themselves as glad that our services had been resumed; and new friends, especially among young men, were made. Mr. Nelson is enthusiastic, and has a place already in the people's hearts.



THE CANVASSERS OF CHRIST CHURCH, WILLIAMSPORT, PA.

AN EVERY-MEMBER CANVASS

By C. Wilbur Sallada

THE question of an Every-Member Canvass was broached to the vestry of Christ Church parish, Williamsport, Pa., by the rector in June. It was decided to hold such a canvass on Sunday, the 19th of September. An executive committee of five business men was decided upon, to be selected as follows: At that vestry meeting *one* man was chosen as chairman after about two hours of frank discussion as to the qualifications of various men of the parish. The following night that man and the rector went most carefully over the men of the parish and chose *two* more. These three in turn next and as carefully selected *two* more.

The executive committee worked faithfully and most efficiently. The entire membership of the parish was gone over and as carefully sifted, and ten captains of teams were chosen—seven men and three women. Again the sifting process, and 115 people chosen in addition to the ten captains. This number was again sub-divided and apportioned among the captains, so that the entire organization as completed consisted of an executive committee of five men and ten teams of ten each—seven of men and three of women. All this was done with very little “noise,” the enthusiasm working gradually, like leaven. The executive committee was instructed by the rector, the captains by the executive committee and the team workers by the captains until the final week before the Canvass Sunday, when several large meetings were held for final instructions all together. The whole organization worked like a clock.

During the last two weeks the entire congregation, *each member*, from the youngest baby to the “oldest inhabitant,” received a series of letters,

beginning with a short, earnest personal letter from the rector and followed at intervals of a few days by brief stirring, pithy letters from the executive committee.

On the great day itself, Sunday the 19th of September, there was held a corporate communion of the team workers at 7:30 a. m., when more than 100 offered their prayers for God’s blessing upon the efforts about to be made. The rector had used one subject in a series of preparatory sermons—“I am among you as he that serveth”—first applying it to the Church as she serves the world through missions; then to the parish as it serves the community; and, finally, on the morning of the canvass day, to the individual.

After dining in a body, the teams left the church in autos, subdividing when their respective territory was reached into groups of two each.

As to results: the awakening which has taken place in the parish, and its reflex on the community at large, simply cannot be estimated. It has been as though a real special blessing had been vouchsafed us. Materially the comparison—rather contrast—is in round numbers about like this: Formerly subscribed, through pew rents, pledges, envelopes, \$4,500 to parochial support and \$1,000 to missionary objects. As result of canvass, \$6,725 to parochial support and \$1,850 to missions. Former total, \$5,500; present total, \$8,580. This, with the income from a small endowment, will more than meet an estimated disbursement budget of approximately \$10,500 and enable the parish to return to the greatly desired “free pew” system. The number of individual subscribers to all objects, was more than doubled, and to missions about trebled.



THE BISHOP AND "GOOD QUEEN BESS"

FORDING THE DESERT

By Bishop Hunting

GOOD QUEEN BESS is the name a satisfied owner gives to "Tin Lizzie." We (the Bishop of Nevada, and his better half, to equalize the weight and to sing) took her on a trip to visit a few of the hundreds of hamlets in the State far from the railroads. Despite our satisfaction and confidence we carried a roll of bedding, and provisions, which included beans (being from Boston), just to be on the safe side. Five gallons of water were a further precaution, for by actual measurement Bess drinks more water than gasoline.

I once overheard a tourist say of Nevada soil that "It looked as if you could not raise an umbrella on it." However, there is not much need to raise umbrellas anyway. I wish he could have been with us at our first stop, Fallon, for he would have seen what ought forever to end such slander. Forty years ago a ranch was fenced here with green cottonwood posts, and every post took root and

grew until now they are three feet in diameter, eighty feet high and still growing!

The four largest rivers in Nevada—and they are not very large—disappear in "sinks." To conserve the water in two—the Truckee and the Carson—the Government has constructed dams, and the water is used to irrigate 200,000 acres of land. Fallon is the town for this section. It will be permanent and is prosperous, for Nevada soil produces abundantly wherever water can be had.



LIVING FENCE POSTS, FALLON



TRINITY CHURCH, FALLON

Being in Fallon on Sunday, two services were held in our little church. It is spick and span, for the secretary of the Bishop's Committee is a painter, and he takes a pride in its appearance. Preparations were in progress for the State Fair. I was delighted to learn later that several of our Indians, baptized members of the Church from the Pyramid Lake Reservation, captured prizes in open competition with the white men.

Bright and early Monday morning we were off again, soon crossing an "alkali flat," which is as hard and smooth as glass in summer and unbelievably soft and deep in the spring. Being summer, we decided to see how fast Bess could go, and found that 38 miles an hour seemed to be the limit. Nature is surely prodigal of her resources in Nevada, and here is an example as we pass between a mountain of absolutely pure, clean sand on one side and a bed of almost as pure and clean salt on the other. The sand is specially adaptable for the making of glass. A railroad will soon be constructed to develop these deposits. By noon we were at Rawhide, a mining camp which after the boom days with their thousands of people has settled down to a normal population of 110. All are prosperous; thirty people have

been to the Exposition, and there are sixteen automobiles in town. On a pinch—I think it would be a squeeze—every one can ride. After making arrangements to hold service in a one-time saloon and dance hall a round of visits was made. In one little home a seemingly familiar book was espied, and it proved to be a Prayer Book, which the man of the house, a Lutheran, had purchased in San Francisco. On the fly-leaf was written, "This very valuable book is the property of N— E—, Rawhide, Nevada." So does one find everywhere those who really care.

Years ago, near here, on the pony express mail route, was a mail box for a ranch, and the top of the box was made of rawhide, so mail was tied up for "the rawhide box." Very naturally the post-office was named Rawhide. From this, and more odd, is the name given (a name which is now on the maps) to a nearby mountain range, Bullskin Mountains! At Rawhide water is two cents a gallon, so it really means something to be a prohibitionist, or take a morning tub.

Our next objective point was Wonder. Out on the flat, after miles of chuck-holes and dust fine as flour, we came to Frenchman's Camp. The most prominent thing is a tank of hundreds of gallons of water with its painted legend in letters nearly a foot high, "If you don't want to pay for this water, let it alone." And we realize its value when we remember that it is hauled eleven miles in barrels over the desert. The last seven miles into Wonder are a steady climb on low speed up the mountain canyon.

Benches are borrowed from the movie theatre and carried to the schoolhouse, and people come to service bringing their wonderful gasoline lamps, as there is no provision for lighting the room. This was the first service of any sort for five years, and seemed to be appreciated. The town of 400 people is supported by the



ST. GEORGE'S CHURCH, AUSTIN

Nevada Wonder mine, which produces gold and silver. There is enough gold to pay running expenses in these days of war, when there is no market for silver, and the silver is stored for future profits.

In the eighty miles from Wonder to Austin we passed through the wonderful west and middle gates of the Desatoya Mountains. Twenty-five miles from Austin we saw three strange-appearing brown spots in the sage brush near a sign post. On nearer approach they developed into a woman and her two sons dressed in khaki, and from somewhere appeared a woolly dog about one hand high. The four, I don't know what to call them, were walking from Omaha to San Francisco. I suppose they were tramping for their health or a wager, though one of the young men needed it for his disposition, by the look of his face. They asked us for food. Think of it—twenty-five miles from

supplies, on foot in the desert, and carrying nothing to eat! We gave them beans, crackers and chocolate, and the above-mentioned youth gave us a print of their pictures with the hint that we pay for it! We had our opinion of the three people, but certainly were sorry for Zoe May whose legs would not reach to solid ground in the dust.

Years ago Austin was one of the most prosperous mining towns in Nevada. There is a fine brick church and rectory. The pipe organ has a beautiful tone, and this after forty years of little care. I wish you could drop in on the small Sunday-school carried on by Mrs. W—. It meets in her tiny kitchen, which is apparently transplanted from some cottage of England, with its shining pans, braided rugs, geraniums in the windows between spotless curtains.

There being no mail route down Big Smoky Valley, we offered to act as carrier on our way to Round Mountain. The bundles of mail (it was *Ladies' Home Journal* day) proved a pleasant introduction at the ranch houses. Up to eleven o'clock every one asked if we had breakfast before we started, and after that asked us to stay to dinner.

At Round Mountain we put up at the Golden Nugget Hotel and had service in the movie theatre, Monday being "dark," and during the service baptized the son of the proprietor. I



MOVIE THEATRE, ROUND MOUNTAIN



MAIN STREET, BELMONT

found that a good woman from Virginia had organized a Sunday-school with thirty scholars. So again we find those who work in the Master's Vineyard. At Round Mountain placer mining is carried on, and this in a state supposed to have little water.

Belmont has had a four hundred per cent. increase in population in four years, growing from eight people to thirty-two, and it once had six thousand. Lumber being costly in the early days, about five cents a pound, cabins were built of stone. An assayer recently sampled these cabins and found the rock went \$25 a ton. Twenty-eight of the thirty-two people came to the service, the first in ten years, held in the dance hall behind an abandoned saloon. I moved a gambling device from a table needed. Our St. Stephen's Church, erected in 1867, is still in good condition, but could not conveniently be made ready for a service after years of disuse. If the town grows I shall open it for regular services by the minister at Tonopah.

On the way to Belmont we went through Manhattan. We found a Presbyterian layman holding three services and a Sunday-school every week. He deserves much credit for doing a fine work in a mighty hard field. I wish I had several laymen of his stamp.

At Miller's, service was held in the Miner's Union Hall; three checker-board tables and a cloth made the

altar. The ever-present wind of Nevada has wrought into fantastic shapes the great pile of tailings from the mill. The water here is so impregnated with cyanide of potassium that it cannot be used for drinking, so what can one do? What would you do? The Millerites bring water twelve miles from Tonopah.

Eighty-five miles to Hawthorne, and as we go over the last divide we must stop a moment to see the wonderful blue of Walker Lake. On its shore is Hawthorne, left behind when the railroad straightened its right of way. How we welcome the fine trees and bright flowers. There are baptisms in private, and a service in the Knights of Pythias Hall. I learn of a little Sunday-school taught by a faithful Churchwoman. The Arch-deacon will have a service here every month in the future.

We think more than once of the climb over Lucky Boy with the fourteen miles uphill, twisting and turning, and hope we will not pass another machine. But it has to be done, and is. Then more of Nevada's splendid roads, and we start up the canyon into Aurora; only six miles this time. I do not resist the temptation to go at once to see Mark Twain's cabin, and decide to talk with "Old Timer" about him before we leave. I hear of another Sunday-school taught by a Canadian Churchwoman. Some one



ST. STEPHEN'S CHURCH, BELMONT



MINERS' UNION HALL, MILLERS

offers to lend a piano to use at the Odd Fellows' Hall for service, and we see a pocket edition of a piano, smaller than the usual chapel organ. This is the last place, and we will have a good night's rest before starting for home. When Aurora was discovered California took it for its own. Mono County made it the county-seat, erected a fine courthouse, and then the United States surveyors came along and said it was in Nevada. So Mono County took its records and seal and went back sadly to California and the courthouse is the Esmeralda Hotel.

A good night's rest? Some other night! for I am hardly asleep when I am awakened by shots, and after about a dozen, decide it is time to investigate. A saloon across a narrow street is on fire and no water in town except from two or three wells. My automobile is about twenty feet from

the fire, a five-gallon can of gasoline on the running-board next to the blaze, and the machine hot to the touch when I get to it. The hotel is saved by men who each take a pitcher of water and a towel and wet window and door frames. I did not have time to wet my back, nor any water to spare, as my window needed all my attention.

One hundred and thirty miles home, and on the way we meet Zoe May and her three attendants; so they did not starve. I am sure you want to know about this.

Twenty days. Seven hundred and fifty miles. What for? Hundreds of people heard the Bible read, the



ESMERALDA HOTEL, AURORA

Gospel preached, prayers said for the first time in years. Children attended their first religious service. There are baptisms, celebrations of the Holy Communion, isolated communicants are located. Men and women know that some one cares for their spiritual welfare. There are scores of places like these in Nevada. Would that some of the clergy had machines to reach them. Everywhere was a cordial welcome, and the question, "When will you come again?" These are God's children, and the Church has done just a bit where she ought to do much, and would do much if her favored children realized their personal responsibility for meeting it by providing the means.



MARK TWAIN'S CABIN, AURORA

NEWS AND NOTES

BISHOP ROWE of Alaska was married in St. Mark's Church, Seattle, on October 21st, to Miss Rose Fullerton, who first went to Alaska as one of our missionary nurses in the hospital at Ketchikan. She was afterwards Mrs. Rowe's nurse and companion during her fatal illness. She is a niece of Bishop Pinkham of Calgary.



THE Rev. J. Lindsay Patton, rector of the Church of the Good Shepherd, Jacksonville, Fla., died suddenly the first week in November. Mr. Patton was for fifteen years a missionary in the district of Kyoto, Japan, where he did effective work.



IT was a fine record to which Bishop Lawrence called attention in his recent letter to the clergy of Massachusetts. He said: "This is the seventh year in which offerings have been made by every parish and mission, and the diocesan apportionment exceeded—a record which I believed is still unsurpassed by any diocese. I am much gratified."



THE personal prayer-book of Queen Anne—of William and Mary, later held by Queen Anne—is now on this side of the Atlantic. It is a folio printed at Oxford University, bound in full morocco, with the monogram, the royal monogram, of William and Mary stamped on the binding fifteen times. Along with the monogram is a crown. In its printed prayers and in its Litany the names of William and Mary are mentioned, as well as the Queen Dowager and Anne of Denmark, subsequently the Queen of England. This prayer-book was used in public for the first time in America at the celebration of the two hundredth anniversary of the establishment of St. David's Church, Radnor, Pa., on Sunday, September 5th.

Bishop Graves, of Shanghai, China, writes:

ON September 15th the following were ordained to the diaconate in St. John's pro-cathedral: Messrs. S. T. Kwauk, A. S. Loh, H. Z. Phoo, K. T. Tsoong, S. N. Tsu, and T. Y. Zak. The sermon was preached by the Rev. Z. S. Sung, and a number of Chinese and foreign clergy were present. I have assigned Mr. Tsu to St. Luke's Hospital, Shanghai, Mr. Kwauk to Yangchow, Mr. Loh to Soochow, Mr. Zak to Taitsang, Mr. Phoo to Wusih and Mr. Tsoong to Nanking.

The same evening I confirmed three young men who have come to St. John's University from Mahan School, Yangchow. They were presented by their pastor and teacher, Mr. Ancell.

The new term has opened with 250 girls at St. Mary's, and 481 students at St. John's, of which 217 are in the College Department.



THE Cathedral of the Incarnation, Garden City, L. I., which was apportioned this last year something over \$3,500 for Domestic and Foreign Missions, raised its apportionment in full. This was brought about by the energetic work of a band of laymen who made a house-to-house canvass.



SHORTLY after midnight on November 3rd, fire broke out in St. Elizabeth's School for Indian boys and girls at Wapala, South Dakota. Fortunately the flames were subdued without panic, and no one was injured. The damage is covered by insurance.



A MISSIONARY in Texas sends a list of 56 subscribers, 52 of which are new names. He says: "I want THE SPIRIT OF MISSIONS in the home of every member of my three congregations."

TRINITY CHURCH, Monrovia, Liberia, has by resolution announced to the Board of Missions, that after September 20, 1916, it will assume the support of its own rector and thus become the first self-supporting parish in Liberia. This parish paid toward the One Day's Income Fund the sum of \$77.50, thereby showing a fine spirit of co-operation with the work of the Board.



AT the call of Bishop Biller, the Convocation of Niobrara Deanery met near Trinity Chapel, a few miles northwest of Rosebud Agency, South Dakota, on the afternoon of the Feast of the Transfiguration, Friday, August 6th, 1915. That morning the Holy Communion had been celebrated in Trinity Chapel for those of the clergy who had arrived early, and others. The weather was perfect, sunny, but not too hot for comfort. Around three sides of the large temporary booth which had been erected for the services and other meetings of Convocation, the ground seemed to be crowded with tents, some of them "white men's tents," the ordinary kind with canvass walls, and some "Dakotas' tents," the round Indian tepee, which were the temporary homes of Indians who had come from all the reservations in the District to attend this great Christian meeting. There cannot have been less than 3,000 persons present.



AGRATIFYING feature of the annual report of St. Paul's Memorial Church, Overbrook, Penn., is that for the past year (to quote the accounting warden): "We have contributed for outside purposes practically dollar for dollar what we have spent on ourselves." This, says the rector, "is the accomplishment of the dream of years. It means an enlarged sympathy, a broad vision, a greater efficiency and a greater willingness to serve."

LAYMAN in Pennsylvania writes: "When St. Barnabas's Mission was in existence here I gave the Sunday-school a large banner. As there is now no use for it, any mission of the above name can have it by paying the necessary postage or expressage. I prefer that it be given to a small mission as a means of creating a class rivalry, in the sense of stirring up enthusiasm to bring new members into the Sunday-school." We shall be glad to send the address of the writer to any one who desires to make use of the banner under the conditions named.



ONE of the largest leper colonies in Japan is at the Hot Springs in the Mayebashi district. Bishop McKim is putting a trained worker there this autumn. Members of some of the best families who become lepers take refuge at the Springs, but as they bear assumed names and will tell absolutely nothing about themselves, it has been hitherto almost hopeless to follow them. Now with a Church-worker always near, they may overcome their sensitiveness and receive help and comfort.



THE London *Times* states that on this coronation day, November 10th, the Emperor of Japan was presented with a Bible, printed in English and bound in white leather—the first English Bible, it is said, that has entered the imperial palace of Japan. It was the gift of 4,000 Japanese members of Christian churches in America.



THERE is a small congregation in the diocese of West Texas which has the record of giving \$6.00 per communicant for missionary work during the past year. Whether or not this is a record for the American Church, we cannot say, but it is certainly an inspiring example.

WHAT OTHERS ARE DOING

THE report of the London Missionary Society for the fiscal year which ended a few months ago shows that the contributions of the home churches reached a total of \$505,000, as compared with \$520,000 for the previous year. The contributions of the churches of Australasia and in the foreign field increased by \$20,000.

*

AT the annual meeting of the New York Bible Society, held October 19, in the Bible House, the general secretary, Rev. Dr. George William Carter, presented the annual report which recorded the largest distribution of the Scriptures that has ever been made in a single year by the society. The distribution was 350,332 volumes in 47 languages and in raised type for the blind.

*

FULLY two thousand persons attended a mass meeting in the Fifth Avenue Presbyterian Church, New York, on October 1, held under the auspices of the Christian Literature Society for Moslems, to consider the demands of Christianity in the religious crisis caused in Mohammedan countries by the present war. An address was delivered on "The Present Crisis in the Moslem World," by Dr. Samuel M. Zwemer. Several anthems were sung by a chorus of five hundred voices directed by Tali Esen Morgan. Dr. Zwemer said in closing:

"The wonderful loyalty of the Mohammedans in India, in Egypt, and even in Morocco, to the government, despite all efforts to stir up a holy war, have demonstrated that Pan-Islamism is dead, and with the fall of Pan-Islamism the crisis has come upon us. After the war not only will Arabia be forced from the Turks, but the whole Turkish Empire will be an open door for proclaiming the Gospel."

FROM 1900 to 1915 the Southern Baptist membership increased from 1,608,000 to 2,588,000, sixty-one per cent.; the number of churches from 18,963 to 24,388, twenty-eight per cent.; and the baptisms from 73,000 to 151,000, 105 per cent. During the same period the contributions to missions increased from \$390,000 to \$1,750,000, 353 per cent.; and the total gifts to all objects from \$3,069,000 to \$13,074,000, 333 per cent.

*

A MISSIONARY writes: "Of recent years the Buddhist priests of Ceylon have adopted the title of 'Reverend,' 'Venerable,' 'High Priest.' They have Buddhist carols on the birthday of Buddha, Buddhist Young Men's Associations, Sunday-schools, orphanages, etc. They also have bells in their temples, lighting of candles, and have built a mortuary chapel in the cemetery in which to hold their funeral ceremonies, and have tombstones erected over graves. All these things have been copied from Christian people.

*

AN old Mohammedan woman, now a Christian, and a servant in the Mary Taber Schell Hospital, receives the sum of \$1.50 a month. For many months she has been living on one dollar a month and putting the remainder aside, as was thought, for a pension for her very old age. But it is not for the pension she is saving. She wants to repay the kindness shown her in the hospital and her little hoard is to go toward a pump for the new hospital.

*

DURING sixty-two years the Congregational Home Missionary Society has invested \$1,640,842 in work on the Pacific Coast. And within thirty-two years the churches

established have given to all Congregational benevolences \$3,063,053.



THE First Baptist Church, of Dallas, Texas, gave last year \$77,435 for missions, and \$15,889 for local expenses. The First Baptist Church of Shreveport, La., gave \$50,000 for missions, and \$8,000 for local expenses. The point is not in the amount, but in the proportion.



THE total number of additions reported by the Southern Presbyterian Church from all fields is 4,059, which is 542 more than the number reported last year, and is an average of thirty-eight to each ordained missionary. The average in the home field was not quite ten to each ordained minister.



A WONDERFUL object-lesson in self-help comes from Uganda, where some natives, under a native priest, built their own church, 300 of them walking 24 miles to carry back loads on their heads. So anxious are they to help each other that squads of Christians go to other villages to help build, and children support students in training for pupil teachers by making mats and pottery, and growing cotton and coffee.



IN connection with the war in Europe the British and Foreign Bible Society has already provided more than one and one-half million testaments and gospels in a score of different languages for soldiers and sailors, aliens and refugees, in a dozen different countries. The society's normal circulation also expanded in 1914. For example, 750,000 copies in Korea, over 1,000,000 copies in India, and over 2,000,000 copies in China.



MR. ROGERS, a Baptist missionary at Toungoo, Burma, has baptized Christians of ten different

racess in the course of his work. Among the most dependable are the Chinese converts. Several of these are carpenters. Some time ago work was slack and they came to him volunteering to put certain of the mission buildings into better repair. After a week Mr. Rogers offered to pay at least their living expenses but they refused. They worked on until they had put in fifty days without charge. When they had finished Mr. Rogers offered them the free use of a teacher's house, vacant on the compound. They moved in, but at the end of six months they brought the rent money. When Mr. Rogers refused it they put it all into the missionary offerings of the church. Such Christians are surely promising material for a great coming church in Burma.



THE Rockefeller Foundation has established an organization to be called the China Medical Board of the Rockefeller Foundation, the object of which is the improvement of medical and hospital conditions in China. Six fellowships are established, each of \$1,000 a year and traveling expenses, to enable Chinese graduates to study abroad. There are also five scholarships enabling Chinese nurses to come to this country for study. Missionary societies will be helped in sending out trained nurses. The president of the Foundation says: "While this work of the Foundation will be limited to medical service, we believe it to be the highest duty and privilege of all men to cherish the spirit of Jesus and ever to live and act in that spirit. The desire of earnest Christians to communicate the spirit of Jesus to the Chinese and to the whole world, we share in full . . . and we are constantly minded that in so far as we may be able to assist the Missionary Boards in their medical service the Boards will be enabled to devote added funds to the strengthening and enlarging of their educational and evangelistic work."

How Our Church Came to Our Country

III. HOW OUR CHURCH CAME TO CONNECTICUT

By the Rev. Dr. Samuel Hart

I. The Beginnings

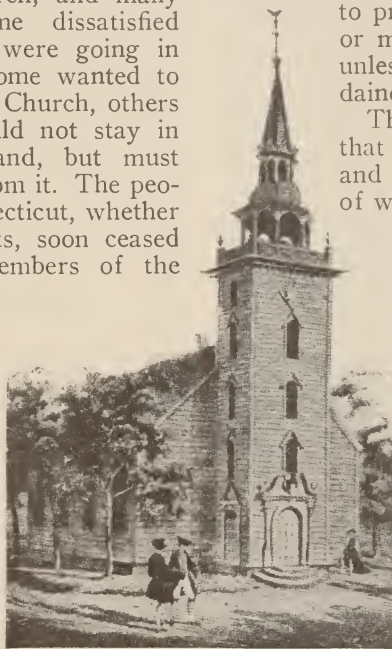


Weather-cock of Christ Church, Stratford

THE first settlements in the colony of Connecticut were made in and soon after the year 1635. There were two kinds of settlers: some would have been called Puritans and some would have been called Separatists. They had all been brought up in England, in the old Church, and many of them had become dissatisfied with the way things were going in England; but while some wanted to change and purify the Church, others thought that they could not stay in the Church of England, but must separate themselves from it. The people who came to Connecticut, whether Puritans or Separatists, soon ceased to call themselves members of the Church of England. Among their ministers were fourteen or fifteen men who had been ordained in England; but after they came here they had no more ordinations by bishops. Some of them even believed that they could ordain their own ministers simply by the laying-on of hands

by chosen members of the congregation. There was a very curious ordination in Milford, where one of the men who was to lay on hands was a blacksmith, and he thought, because he used leather mittens in his work in the blacksmith shop, that the proper thing to do was to put on his mittens for the service; it was called the "leather-mitten ordination." One result of this was that sober-minded men and women began to think that perhaps after all the Church of England was in the right; that it might be best to follow the example which had been prevailing in the Church for many hundreds of years, that no one should be considered to have the right to preach the word of God or minister the sacraments unless he had been ordained by a bishop.

There were other things that set people to thinking, and called up recollections of what they had learned in old England. Three or four copies, perhaps more, of the Book of Common Prayer (which Bishop Williams once said was the first and best missionary of the Church) had been brought to Connecticut. One belonged to Samuel Smithson of Guilford. It fell into the hands of a young man who was then preparing for



CHRIST CHURCH, STRATFORD

college, or perhaps had entered college, Samuel Johnson. He read it, studied it, learned from it some things which he had not known before, and thought seriously of what he had learned. He came to the conclusion that the teachings of the Prayer Book were the teachings of the Word of God; and when he became a Congregational minister he used the prayers which he had learned, and the people thought that he was peculiarly "gifted in prayer," and wondered how he could express himself so well. He became, under God's providence, the founder of the Church here in Connecticut. There was another Prayer Book in Plymouth; and this led directly to the establishment of two or three parishes in Connecticut, one or two in Western New York, and one or two in Ohio.

The English Society for the Propagation of the Gospel in Foreign Parts was founded in 1701. In the very next year a few Churchmen at Stratford asked the Society to send them a clergyman of the Church of England. Almost at the same time, the first two missionaries, Mr. Keith and Mr. Talbot, came to America, and they spent a Sunday in New London. The minister of the Congregational society there, who was afterwards Governor of the Colony, Mr. Saltonstall, received them very courteously; and one of them preached from his pulpit in the morning and the other in the afternoon. I do not suppose that they read the service out of the Prayer Book; but this was certainly the first time that clergymen of the Church of England officiated, as such, in Connecticut. Four years afterwards came the time when the missionary at Rye, Mr. Murison, under the protection and patronage of Col. Heathcoate, preached and baptized in the towns from Greenwich to Stratford. The result was the establishment of the first parish of the colony in Stratford in 1722, and Mr.

Pigot was settled there as its first clergyman.

II. *The Colonial Church*

The year 1722 is notable in the history of the Church in Connecticut, not alone because it was the year in which the first parish was founded, but still more because a much more remarkable thing happened. Before that time seven young men, Congregational ministers of good learning, men of influence and of reputation, were in the habit of meeting in New Haven to read the books in the college library and to talk over what they read. As they read and studied, and as Mr. Johnson, who was one of them, remembered what he had learned from the Prayer Book, they came to consider seriously whether it was right for them to minister to their congregations any longer, unless they were first ordained by a bishop; and they united in sending a letter to the "fathers and brethren," who were assembled at the College commencement in the year 1722. It led to much excitement and discussion; and the result was that of these seven young men four made up their minds that they must cross the ocean and ask the Archbishop of Canterbury to ordain them. I do not suppose that a thing like that ever happened before or since. Here were some of the picked men of the community, honored for their learning and their character, going across the ocean, three thousand miles in a sailing vessel, because they were satisfied that they could not any longer minister to their people without receiving ordination from a bishop. Three went in the first year: Dr. Cutler, Mr. Brown and Mr. Johnson; and Mr. Wetmore followed a year later. Yale College at this time had a faculty of two, the rector and the tutor (we should say the president and the professor); these were Dr. Cutler and Mr. Brown. Dr. Cutler came back to be rector of Christ Church in Boston, and Mr.



THE REV. DR. SAMUEL JOHNSON

Johnson to be, as I said, the real founder of the Church in Connecticut. Mr. Wetmore ministered in New York; but Mr. Brown died of the smallpox in England.

Then for about fifty years, other young men followed the example of these four. Forty-four candidates crossed the ocean before the Revolution; and of these, seven lost their lives in the venture. It was not an easy thing in those days to cross the ocean and to return; and, besides, England was continually at war with France, and the smallpox was a terrible scourge. For Hebron five men were sent out, one after another. One pined away in a French prison, one died of the smallpox, one was lost at sea, and one died in the West Indies on the way back; only the fifth was able to come back to minister to that parish.

The War of the Revolution broke out, as you remember, in 1775; and the independence of the colonies put an end to the work of the Society for the Propagation of the Gospel in this country. But before this time there were twenty-five organized parishes of the Church in Connecticut served

by sixteen clergymen; and a considerable part of the population had from choice become adherents of the Church of England, holding to it through all the political troubles. But during the Revolutionary War the progress of the Church was greatly hindered.

III. Bishop Seabury

The preliminary treaty of independence was signed November 30, 1782, though the British did not evacuate New York until nearly a year later. But in March of 1783, the Church clergymen of Connecticut, fifteen still remaining in service, and ten of them able to attend the meeting, met at Woodbury. They were determined to act at the earliest possible moment, with a view to declaring their position and completing their organization; for though they and their congregations had been priests and people of the Church of England, they had not been able as colonists to secure a resident bishop or even a visit from one of the bishops of the mother country. They instructed their secretary, Abraham Jarvis, afterwards the second Bishop of Connecticut, to write to their brethren in Philadelphia as to the principles which they felt obliged to maintain; and they also proceeded

*House in which Bishop Seabury was elected*

to elect a suitable man whom they might send abroad to seek consecration as bishop for this independent state. Their first choice was the Rev. Jeremiah Leaming, but his infirmities, it was recognized, would not allow him to undertake the work; and then they asked Dr. Samuel Seabury to take up its burden.

Samuel Seabury, Jr., was the son of a Church of England clergyman of Connecticut, and a graduate of Yale College in 1748. Dr. Johnson, who had seen much of him during his college course, described him as "a solid, sensible, virtuous youth." For four years after graduation he studied theology and acted as a catechist at Huntington, Long Island; and in 1752, being yet too young for ordination to priests' orders in England, he went to Edinburgh for a year's study of medicine at the University. The knowledge of that science which he acquired served him in good stead in later years, enabling him to be of great help to the poor; but his sojourn in the capital city of Scotland also led to his acquaintance with the Episcopal Church of that land, which was under the ban of the civil government and disestablished. In the next year he went to England, presented his testimonials and passed the necessary examinations, and was ordained in the chapel of the Bishop of London. He returned home with an appointment as missionary at New Brunswick, N. J., whence he was transferred to Jamaica, L. I.; in 1766 he was chosen rector at Westchester, N. Y.

At the breaking out of the Revolution he took up the cause of the mother country, and suffered some indignities; and presently he withdrew within the British lines and served as chaplain to the army in New York City until the close of the war. From that city he sailed for England in Admiral Digby's flagship, after his election to be Bishop of Connecticut, to seek consecration to that office. He

found friends in England, but it was impossible to attain there the fulfillment of his purpose. The English bishops did not dare to act without the authority of Parliament, and it was vain to plead with them that Parliament had nothing to do with a service which they might render to fellow Churchmen in an independent country.

He waited long, and made trial of many plans; friends did what they could to help him; but at last, feeling (as he said) that he had been "amused if not deceived," he decided to wait no longer. He knew of an independent Episcopal Church in Scotland, with which he had worshipped thirty years before; and the clergy of Connecticut also knew of it, and had charged him, if the English bishops would not grant his request, to present it to those in Scotland. To Scotland, therefore, he turned, and there he was cordially received; and in an upper room in the residence of Bishop Skinner of Aberdeen he was consecrated a bishop with a "free, valid, and purely ecclesiastical episcopacy" on the 14th day of November, 1784.

Returning by way of Halifax and Newport, Bishop Seabury arrived at New London late in June, 1785. On the second day of August he met his clergy at Middletown, and on the following day he held his first ordination there, admitting four men to the diaconate. He then entered upon eleven years of diligent labor, joining to the duties of the episcopate those of the rectorship of St. James's Church, New London. His visitations of the parishes in all parts of the State were constant and extended; and he gave the first example to the whole Anglican communion of the modern working bishop.

Bishop Seabury's influence was also great in the organizing and furnishing of the national Church. After much delay, the Churchmen of New England united with those in the Middle



HOUSE OF BISHOP SKINNER, ABERDEEN
Where Bishop Seabury was consecrated in 1784

and Southern States, at a General Convention which met in October, 1789, in one organization which continues to this day. Bishop Seabury and Bishop White, of Pennsylvania, men of different types and habits of thought, both strong in convictions but conciliatory and far-sighted, sat together as the House of Bishops at its first session; and both of them consented to every act of legislation and every change in the Book of Common Prayer which was adopted at that time to meet the needs of the Church in the new nation. An important return to primitive worship was made in the insertion of the Oblation and the Invocation in the Communion office, as they were used by the Scottish bishops and their people, who had drawn them from ancient sources. In 1792 Bishop Seabury united with the three bishops consecrated in England for Pennsylvania, New York, and Virginia in consecrating Dr. Thomas John Claggett to be Bishop of Maryland; and through him the succession

brought from Scotland to Connecticut has passed to every later bishop of the American Episcopal Church.

The end of his busy life came, as he had hoped and prayed, suddenly. On the 25th of February, 1796, as he sat in the house of one of his wardens, he was stricken with apoplexy and passed from his earthly labors. Standing at a critical point in our church's history, he had been able to moderate between the old and the new, and thus he had exercised an influence in both Church and State, the power and memory of which cannot soon pass away.

IV. What has Followed

Bishop Seabury was succeeded by Bishop Abraham Jarvis (1797-1813); and, after an interval of six years, he was succeeded by Bishop Thomas Church Brownell, in whose long episcopate (1819-1865) the Church in Connecticut made much quiet progress. An Episcopal Academy had been founded under the first bishop; but a college charter could not be secured for it. In 1823, however, a charter was granted for Washington College, now Trinity College, in the foundation of which the Church people took a prominent part; and various diocesan boards of trustees were



very truly yrs,
J. Williams.

organized. Fourteen years before Bishop Brownell's death, Dr. John Williams was chosen to be his assistant; and he was the bishop of the diocese for thirty-four years after Dr Brownell's death, his episcopate extending from 1851 to 1899. He was a man of great learning and of great influence both in Connecticut and in the councils of the national Church. He founded the Berkeley Divinity School for candidates for Orders, and was for forty-five years its Dean; and like the first and the third bishops of the diocese, he was for the latter part of his life the Presiding Bishop. The present Bishop, Dr. Chauncey B. Brewster, was consecrated in 1897,

and was for two years Bishop Williams's coadjutor.

As early as 1750, it was estimated that the adherents of the Church of England in Connecticut were a fourteenth part of the population. At the present time, in spite of the fact that much more than half of the inhabitants of the State are of foreign birth or immediate foreign descent, the direct ministrations of the Church extend to (perhaps) one-tenth of the population. About one person in twenty-six is recorded as a communicant on our rolls; and this ratio, though of necessity declining, is believed to be still greater than that in any other State of the Union.

CLASS WORK ON "HOW OUR CHURCH CAME TO CONNECTICUT"

PREPARATION FOR THE LESSON

HERE again, as in November, the school histories will be a great help, and many of your children will already have some idea of the extension of settlement westward from Massachusetts; first in Rhode Island and then in Connecticut. A large part of the state was settled by representatives of the Puritan colonies in New England, but the New Haven settlers came almost directly from England. See McConnell's "History of the Church in America," Johnston's "Connecticut" in the American Commonwealths Series, and Volume I of Beardsley's "History of the Church in Connecticut."

THE FIRST FIVE MINUTES

Massachusetts—the subject of our last lesson—is the home of Harvard University. Ask what other great universities the members of the class know. Of course you will try to bring them to name "Yale" at New Haven, about which some of the interest in this lesson centres. It might be worth while to bring out also that an eagerness for education was characteristic of the early colonists. If your class is too young, or for any other reason this point of contact is not adequate, ask what they know about bishops, and who they suppose was the first bishop in America. Possibly in some instances both these "leads" might be followed.

I. The Beginnings.

1. Whence came the first settlers of Connecticut?
2. What was their attitude toward the Church and the ministry?
3. What can you say of the influence of the Prayer Book at this time?
4. Tell about the first service by one of our clergy, and the first established parish.

II. The Colonial Church.

1. What great things happened in 1722?
2. Tell about the four men who sailed for Europe for ordination.
3. What were the difficulties in not having a bishop?
4. What was the state of the Church in Connecticut at the outbreak of the Revolution?

III. Bishop Seabury.

1. What did the Church in Connecticut determine to secure?
2. Describe the choice of their first bishop.
3. Tell something about Samuel Seabury.
4. What experiences did he have in seeking consecration?
5. What can you say about his after-influence upon the Church in the United States?

IV. What Has Followed?

1. Tell something of Bishop Seabury's successors.
2. Who was the greatest among them?
3. What is the present status of the Church in Connecticut?

EDUCATIONAL MATTERS

THE most recent publications brought out by the Educational Department are new "Helps for Conducting Classes on the Why and How of Missions," and new "Suggestions for Holding Mission Study Meetings" on the same book. In accordance with the Educational Secretary's plan to make of the Why and How a beginners' course *par excellence*, in writing her Helps Miss Tillotson has been very explicit. Those desiring to begin mission study with the best possible assistance, could not do better than to use the "Why and How" with Miss Tillotson's Helps. The new "Suggestions for Meetings" will enable societies using them to have a rather complete symposium of the methods and work of the Board.

A new edition of Miss Lindley's "Studies in the Gospel of St. Matthew" has just been brought out.

For the benefit of those who are using with their Juniors "Around the World with Jack and Janet," we have had mimeographed some suggestions by Miss Lindley. With the help of these it will be possible to use the book and at the same time emphasize the work of the Church in all parts of the world. In order to do this it has been necessary to import some pamphlets of the Society for the Propagation of the Gospel and the Church Missionary Society, since part of Jack and Janet's journey is through countries where the Church of England, and not our Church is at work. Among these importations are Talks on Egypt, 15c.; Sita (a story of a little Hindu girl), 5c.; A Talk About Egypt and a Promise, 5c.



Those desiring to use the stereopticon lectures during the coming year are advised to make their reservations

as far in advance as possible. We are busily engaged in revising and rewriting all of the lectures. It is a task of very considerable proportions, and will take a long time, but little by little we shall replace all the lectures with new and improved pictures and material.

The Educational Department has a stereopticon lantern which is rented in the vicinity of New York for \$2.00 for one use, or five times for \$5.00.

A new depository for stereopticon lectures is soon to be opened in Denver, Colorado, and will be in charge of the Rev. Joseph A. Stansfield, 65 Acoma Street. The express rates on the slides have been so heavy as practically to exclude the territory in and around Denver from the use of our slides, so we hope that from this new depository good results will come. At Denver for the present there will be lectures on "China," "Then and Now," and "The United Offering of the Woman's Auxiliary." The following dioceses will use the new depository: Colorado, Western Colorado,, New Mexico, Utah, Wyoming and Arizona.



Some of the Japanese women in Tokyo are trying to raise money to buy an organ for their church. They have sent the Sales Department some kimonos for us to sell for this purpose. We have three sizes: for women, \$8.00, for children between 9 and 15, \$5.00, and for children between 1 and 4, \$3.50. These are all made of wool albatross in Japanese designs, and are lined with white.



It has recently been brought to the attention of the Educational Secretary that a considerable number of

Mission Study Class Leaders are not subscribers to *THE SPIRIT OF MISSIONS*. This fact is not only a great surprise, but a great disappointment, because it is difficult to see how leaders can hope to keep up with the Church's work unless they keep up with the reports of that work which come out from month to month in its official organ. Far be it from the Educational Secretary to talk shop on this page, but educationally speaking, *THE SPIRIT OF MISSIONS* is just about essential to the leader who really takes his task seriously.



Some books recently added to the Lending Library are:

Anglican Church in South America.
 Babson: The Future of South America.
 Biddle: The Perfect Life.
 Broomhall. The Jubilee Story of the China Inland Mission.
 Bonsal: The American Mediterranean.
 Calderon: Latin-America, Its Rise and Progress.
 Carhart: Masoud, the Bedouin.
 Flandrau: Viva Mexico!
 Fowles: Down in Porto Rico.
 Gulick: Working Women of Japan.
 Madden: In the Land of the Cherry Blossom.
 Matthews: John Williams, Shipbuilder.
 Page: Judson, the Hero of Burma.
 Robinson: History of Christian Missions.
 Ward: Social Evangelism.
 Weatherford: Negro Life in the South.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

Bahaism and Its Claims. Samuel G. Wilson, D.D. Revell, \$1.50.

There is nothing easier to start than a new religion. They all begin with a boom. The book before us describes acceptably one of the newest religions, which, following the law above referred to, has prospered exceedingly. Bahaism itself is an evidence of discontent within the fold of Mohammedanism. It purports to be, through its culminating synthesis, the final religion. With pickings from Christianity, Mohammedanism and Brahmanism, it presents just the kind of creed that ought to be acceptable to those modern faddists who are ever on the lookout for something that provides plenty of opportunity for enjoying the cosmic emotion without believing in anything in particular. Dr. Wilson's book brings out the details of this cult, its specific claims, its weaknesses, and its propaganda. There is a very useful bibliography given at the end.

Called to the Colors, and Other Stories. Published by the Christian Women's Peace Movement, West Medford, Mass. Price 75c., postage 7c.

This attractive little volume is put forth by the Women's Peace Movement, a band of influential women of national reputation engaged in missionary and philanthropic efforts. It is the desire of the Central Committee that this book of peace stories shall be widely used as a Christmas gift for missionaries as well as for friends in

this country. The book is attractively gotten up, and contains seven peace stories by prominent authors, who have proved by their achievement that stories which teach peace can be made quite as thrilling and inspiring as those which exalt war. "At a time like this," Mrs. Peabody, the chairman of the committee, rather sadly remarks, "we must emphasize ideals of peace, or the very word may die."

Christian Literature in the Mission Field. John H. Ritson, D.D. Published by the Continuation Committee of the World Missionary Conference, 1910, 1 Charlotte Square, Edinburgh.

This little book is a survey of the present condition of Christian literature in the mission field. The survey was made under the direction of the Continuation Committee of the World Missionary Conference. The book is written by the Chairman of the Literature Committee, who is also secretary of the British and Foreign Bible Society. It is important that attention should be called to the great need for Christian literature. As yet we have scarcely begun to meet the present demand, and have no constructive program for the future; yet never has the power of the printed page been so great as to-day. Hand in hand with our educational missions there must go the development of literature if we are not to stultify our own efforts. The author in his foreword asks this pertinent question: "Has a missionary society any right to educate, when it takes no responsibility for providing healthy Christian literature?"

Home Missions in Action. Edith H. Allen, Secretary of The Women's Board of Domestic Missions, Reformed Church in America. Fleming H. Revell Company, 158 Fifth Avenue, New York, N. Y. Price 50c. net.

This is one of the text-books which will be used this winter for study among the Christian women of this country. It recognizes the fact that the kingdom of Christ cannot come to our land, or to the world, unless all social conditions are included within the scope of its activity. It is the purpose of the book to reveal the dynamic force of the home missionary enterprise in reclaiming and inspiring our nation, that it may become a land wherein the ideals of Christ prevail and have power. For those who desire a brief and well-conceived outline of the general home mission enterprise this sketch will have value. It would not, however, be a sufficient text-book for use among our people, though it might very well be used as supplementary material in order to give an idea of all the forces which are engaged in the effort of winning our land for Christ.

Henry Codman Potter. The Very Rev. George Hodges, D.D. The Macmillan Company, 64 Fifth Avenue, New York, N. Y. Price \$3.00.

It was to be expected that any biography undertaken by Dean Hodges would be interesting and effective, but there is not always the harmony of outlook and the sympathetic understanding between the biographer and his subject which exists in this instance. Dean Hodges was distinctly the right man to tell us about Bishop Potter, and he has made a great book concerning a great figure in our Church. Even those of us who knew him are just beginning to realize how great he really was, and that impression will be deepened by the perusal of this book. In the highest meaning of the word "a Christian statesman" Bishop Potter combined with his fine sense of relative values and his supreme gift of tact and sympathy, a clear vision of social needs and the fundamental conditions necessary for meeting them. There are many pages of this volume wherein, as a seer, the Bishop of New York spoke concerning matters then little understood and scarcely studied, yet this statement could stand to-day as the latest word upon the subject with hardly the change of a sentence. It was this "catholic" vision, this freedom from subservience to passing opinion, and the power to integrate essential features which marked the life of Henry Codman Potter. Increasingly, we believe, as the years go on, and all the more because of the excellent picture drawn by his biographer, Bishop Potter will be reckoned among the Church's great men.

The Year Book for 1915 of the Carnegie Endowment for International Peace.

This first Year Book of the Carnegie Peace Foundation comes as a reminder—and rather a sad one—of the high hopes and confident expectations which many shared a year and a half ago. May it also prove to be true that the ideals for which it stands have not been destroyed by the bitterness of the present conflict.

MRS. ALICE H. FRY, of 10 Acacia Street, Cambridge, Mass., sends us an attractive postal card from a design by her daughter, bearing upon its face a well-conceived and beautifully colored reproduction of children of all nations swearing their allegiance to the Cross, together with the well-known prayer for unity and peace recommended by the Commission on Faith and Order. All this, enclosed in a beautifully ornamented border, makes an effective Christmas card, or indeed a card of remembrance for any season. These may be obtained from the above address at the following prices: Packets of 100 cards, \$3.50; twenty-five, \$1.00; six, \$25c.; single cards, 5c.; payment to accompany orders.

BOOKS RECEIVED

Religion and Reality. J. H. Tuckwell. Published by E. P. Dutton & Company, New York. Price \$2.75 net. A study in the philosophy of mysticism.

WHY NOT A CHRISTMAS PRESENT?

NO more appropriate or welcome Christmas gift can be made to any one than a year's subscription to **THE SPIRIT OF MISSIONS**. Its arrival during each of the twelve months will convey to the recipient the continual good wishes of the donor.

The publication office of **THE SPIRIT OF MISSIONS** has arranged for a handsome new gift card which will be mailed to reach the recipient on Christmas day, or sent to the donor if preferred.

No doubt many of our readers would like to remember their friends with such a gift, and at the same time help to increase the circulation of **THE SPIRIT OF MISSIONS**. Address, The Business Manager, 281 Fourth Avenue, New York.

MEETING OF THE BOARD OF MISSIONS

OCTOBER 26-27, 1915

AT 9:30 in the chapel of the Church Missions House the Holy Communion was celebrated by the President of the Board, Bishop Lloyd, assisted by the Editorial Secretary, Dr. Burseson. At 10 o'clock the Board assembled for business. The attendance was the largest ever recorded at a meeting of the Board, forty-one being present out of a possible forty-nine; these included representatives from every part of the country and from every Province of the Church. In addition to the elected members, Bishops Kinsolving of Southern Brazil, Burton of Lexington, Osborne of Springfield, and Griswold of Salina were present at some time during the session.

The President in calling the Board to order spoke of the splendid response the Church had made to the appeal of the Emergency Committee. The Committee was to make a final report later, but he wanted to suggest to the Board the appropriateness of an act of thanksgiving for the success of the work. The Board arranged for a committee, to consist of the present Emergency Committee, with the president as chairman, to issue a proper acknowledgment to the Church for its response to the appeal for the Emergency Fund. Later in the session, on motion of the Bishop of Mississippi, it was

Resolved: That the Bishops of the Church be asked to suggest to their clergy the use, on Thanksgiving Day, or the Sunday nearest thereto, of a prayer or prayers of thanksgiving for the raising of the Emergency Fund.

The treasurer's stimulating and encouraging report was then presented. The main features of it are printed elsewhere in this issue. It showed the

treasury entirely out of debt for the first time in eight years, and a small balance remaining on September 1st.

The reports of the Committees on Trust Funds and Audit and Finance were received. The Council of Advice and the Executive Committee then reported.

Among other matters disposed of were: The acceptance of the resignation of Mr. H. H. Bayne, treasurer of the Philippine Mission, with an expression of appreciation for his long and faithful service; provision for paying interest on a loan for building the school at Porto Alegre, Brazil; approval of the power of attorney to conduct business in Cuba; acknowledgment to Dr. J. R. Wilkinson of the Southern Presbyterian Mission, Soochow, China, for his unremitting kindness and professional skill, placed at the service of Mrs. R. A. Griesser in her fatal illness. The report of Messrs. Price, Waterhouse & Company on the business methods of the Board of Missions was referred to a committee of three laymen to confer with the officers in making effective such recommendations as seemed useful. Appointments were made as follows: Alaska—Mr. E. A. McIntosh, Rev. H. H. Kelly, Mrs. Adella O. Cook. Honolulu—The Rev. L. H. Tracy. The Philippines—Mrs. Charles C. Fuller. Shanghai—Mr. Robert F. Wilner, Dr. Julian Petit.

Visiting missionaries were then presented. The Rev. Dr. Pott, president of St. John's University, Shanghai, made a most thoughtful and interesting address on Christian Education in China, asking that a committee might be appointed to consider our future policies with regard to educational work. The committee later appointed

upon the request of Dr. Pott, consisted of the Rev. Dr. Stires, Mr. Pepper, Mr. King and Mr. Wood, together with the President of the Board. Bishop Kinsolving of Brazil also spoke briefly concerning the work in Latin-American countries.

Among the special committees reporting was that on the Emergency Fund. Its report was long and deeply interesting, presenting a complete statement concerning the project from the beginning. Inasmuch as, on the morning of the Board Meeting, a request had been received that the \$50,000 given to increase the reserve deposits, and known as the Harriet Blanchard Memorial Fund, should be counted as a gift to the Emergency Fund, the committee was able to report that on that day, October 26th, the total of the Fund had reached \$428,640 and had been distributed as follows:

1. To meet the obligations of the Board as on Aug. 31, 1915:	
(a) To provide for the accumulated deficit. \$254,000	
(b) To provide the amount necessary to meet the appropriations for the year 1914-1915, in addition to the offerings from the usual sources	103,000
	<hr/> \$357,000
2. Added to the reserve deposits in accordance with the terms of Miss Blanchard's gift.....	50,000
3. In hand towards meeting the appropriations of the fiscal year 1915-16	21,640
	<hr/> \$428,640

The total cost of raising the Fund, amounting to \$15,966, had been met from a legacy left to the Board of Missions by the late George C. Thomas, for just such a purpose.

Following this report a resolution of thanks was passed to all those who had given so generously of their time, and to the office staff, which had carried on the Emergency campaign.

Particular mention was made of the untiring help given by the Presiding Bishop of the Church. Resolutions of sympathy to Bishop McKim, on account of the recent death of his wife, and to Mrs. Codman and Mrs. Biller, the wives of the late bishops of Maine and South Dakota, were passed by a standing vote. The Board then took recess, and at 1 o'clock prayers were said in the chapel, the service being a special thanksgiving for the generosity of the Church in its gifts to the missionary cause.

Afternoon Session

Mr. Stirling, of Chicago, presented a memorial from the Synod of the Province of the Mid-West, calling attention to the needs of the domestic field and giving results of the survey of the Mid-West Province, praying that as soon as it might be possible the Board of Missions would grant an additional sum of \$25,000 to be distributed by the Synod in building up the work within the Province; the Synod pledging itself to make every effort to secure larger sums for General Missions. Mr. Stirling also introduced a motion that a campaign be undertaken to raise \$100,000 as a forward movement, specifically for domestic missions. This memorial and resolution were made the order of the day, after the discussion on the election of the delegates to the Panama Congress, which matter was taken up at three o'clock.

Forty-two members were present, together with many visitors, when the discussion began, Dr. Manning opening with an argument urging the rescinding of the resolution passed at the May meeting, which resolution was as follows:

Resolved, That the Board of Missions having learned of the plan to hold a conference in Panama in 1916 on missionary work in Latin-America on the same general lines as the World Missionary Conference in Edinburgh in 1910, will arrange to send delegates to the conference, and authorizes

any of its officers who may be asked to do so to serve upon committees in connection with the conference, and to take such other steps in the preparatory work as they may think desirable; *Provided*, that whatever notice or invitation is sent to any Christian body shall be presented to every communion having work in Latin-America.

The discussion continued without recess until 8:15 p. m., when, after a closing speech by Dr. Manning, the vote was taken and the motion to rescind the resolution was lost, the vote standing 26 to 13.

Immediately after the announcement of the vote, the bishops of Fond du Lac, Marquette and Washington, Drs. Manning and Delany, offered their resignations from the Board.

On motion of Mr. Stirling a committee of five was appointed to meet immediately and consider resolutions defining the Board's understanding in electing delegates, and the powers which said delegates were to exercise. The Board then adjourned until Wednesday morning.

The Second Day

Thirty-seven members were present when the Board re-assembled at 9:30 o'clock. The committee appointed at the close of the previous session with regard to the Panama Congress brought in a report which, with amendment, was adopted as follows:

In sending delegates to the Panama Congress the Board does so with the understanding that, as stated in the official bulletins of the Congress:

1. It is to be "along the same general lines as the Edinburgh meeting" (that is the World Missionary Conference at Edinburgh in 1910). See Bulletin No. 1.

2. It "is not to be a gathering for legislation on ecclesiastical questions, or even on matters of missionary policy." See Bulletin No. 2.

3. "It shall be the purpose of the Panama Congress to recognize all the elements of truth and goodness in any form of religious faith." Its "approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ and that charity which thinketh no evil and rejoiceth not in iniquity, but rejoiceth in the truth." See Bulletin No. 4.

4. "All communions or organizations which accept Jesus Christ as Divine Saviour and Lord, and the Holy Scriptures of the Old and New Testament as the Revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin-America, are cordially invited to participate in the Panama Congress and will be heartily welcomed. See General Statement of purpose of Congress on Christian Work in Latin-America.

5. Our own delegates go for conference only, and with no purpose or authority or power of committing this Board to co-operation.

The committee appointed to nominate the delegates to the Panama Congress presented the following, which was adopted:

Resolved: That under vote of the Board, the President of this Board, the Bishops having charge of work in Latin-American countries, the Bishop Coadjutor of Virginia, be the persons chosen by the Board to attend the Panama Conference.

The order of the day was then a memorial of resolutions presented by Mr. Stirling in behalf of the Synod of the Mid-West. The memorial was most cordially received by the Board and there was full discussion upon the proposals. As a result the following resolution was passed unanimously:

Resolved: That the first \$50,000 received during the current year from undesignated legacies be expended for permanent equipment in the domestic missionary field in the United States.

On motion of Mr. Stirling, the following statement to the Church in reference to the above resolution was adopted:

The splendid and encouraging response of the Church to the call of your Board for the Emergency Fund encourages and justifies your Board in adopting a policy that it has long desired should prevail, but for financial reasons has hitherto been unable to put into practice; namely, the policy of devoting to permanent construction and equipment in the domestic field at home all of the undesignated legacies received from time to time. By resolution of your Board at its meeting in October, 1915, this progressive policy will be immediately put in force and in the current year as undesignated legacies are received, the first of \$50,000 will be devoted to this purpose. The

money will be as equitably distributed and wisely used in the manner outlined above as your Board can possibly determine. This will supply a worthy sum with which to erect memorials to the glory of God and in honor of the devoted Churchmen and women who have thus remembered the Master's work.

On motion of Dr. Freeman the following resolution was carried:

Resolved: That a Special Committee of five be appointed to take under consideration, together with the Emergency Committee, the subject matter contained in the resolution presented from the Province of the Mid-West; and,

Further Resolved: That said committee be requested to present to this Board at a subsequent meeting a plan that will contemplate the strengthening and promoting of the work throughout the entire domestic field.

The Chair appointed as that committee the following: The Rt. Rev. F. W. Keator, the Rev. J. E. Freeman, D.D., the Very Rev. C. M. Davis, Mr. W. C. Sturgis, and Mr. W. R. Stirling.

The committee to name a successor of Mr. William G. Low, presented the name of Mr. Stephen Baker of New York, recommending that he be placed upon the Trust Funds Committee, and that Mr. John S. Newbold become a member of the Committee on Audit and Finance; all of which was approved. The Board also adopted a minute expressing appreciation of the

long and faithful service of Mr. Low as a member of the Board and Mr. Henry Lewis Morris on the Trust Funds Committee.

On motion of the Bishop of Wyoming, the following resolution was carried:

Resolved: That this Board of Missions appoint a committee to draft a resolution to memorialize His Imperial Majesty, the Emperor of Germany, to use his influence as a well-known champion of Christianity, with the Sultan of Turkey with a view to assuaging the ravages of religious persecution now inflicted by the Turks upon their Armenian subjects.

The following were appointed as the committee: Bishop Thomas, Bishop Greer and Bishop Rhineland and Bishop Perry.

The afternoon session, which was in the nature of a conference, began at 2:30, when the question of a better organization of our domestic missionary work was taken up, with the result that the President was asked to present to the December meeting a plan for the appointment of a special secretary on Domestic Missions. On motion of Mr. Stirling, congratulations were extended to THE SPIRIT OF MISSIONS and its business manager for the excellent record made by the magazine. Certain matters of routine were disposed of and the Board adjourned at 4:15 p. m. on Wednesday.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

Coming out from Alaska for this winter, Archdeacon Stuck reached New York November 1st.

Anking

The Rev. Lloyd R. Craighill arrived safely in Shanghai on September 19th.

Hankow

Miss Edith Kay, returning after regular furlough, sailed from San Francisco November 6th on the S.S. *Nippon Maru*.

Kyoto

Miss Martha Aldrich left Lakeport on

October 28th and sailed from San Francisco on the S.S. *Matsonia*, November 3rd for Honolulu, where she expects to spend the remainder of her furlough.

The Rev. and Mrs. Isaac Dooman, after furlough, started for the field on the S.S. *Tenyo Maru*, sailing from San Francisco October 23rd.

On September 14th Miss Humphries and Miss Booth reached Kyoto, having left San Francisco on the S.S. *Mongolia*, August 25th.

Liberia

Miss Sarah E. Conway left on the S.S.

Cretic, October 30th, for Gibraltar, en route to Cape Mount.

Porto Rico

The Right Rev. C. B. Colmore arrived in New York November 1st, and returned to Porto Rico November 20th.

Philippines

On October 23rd the Rev. H. E. Studley left San Francisco on the S.S. *Tenyo Maru*, returning to the field after furlough.

Shanghai

On the S.S. *Mongolia*, sailing from San Francisco August 25th and arriving at Shanghai September 19th, were the following persons: Mrs. J. M. B. Gill and children, Dr. E. C. Fullerton, Miss C. Fullerton, Deaconess L. E. Wells and Miss S. L. Oehler.

The Rev. C. F. McRae and family, returning from furlough, arrived in Shanghai on September 29th.

Mrs. G. F. Mosher, returning to the field, sailed from San Francisco on the S.S. *Tenyo Maru* on October 23rd.

Tokyo

The Right Rev. John McKim, with Miss Bessie and Miss Nellie, returned to Japan on November 20th via the S.S. *Shinyo Maru*.

The Rev. N. S. Binsted arrived in Tokyo September 12th, having left San Francisco August 25th.

The Rev. F. C. Meredith having sailed from Seattle on the S.S. *Shidzuoka Maru*, arrived in Tokyo on October 18th; and on the 19th the Rev. A. W. Cooke and family arrived by the S.S. *Chiyo Maru*.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. ————

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. ————

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. ————

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. ————

Alaska

Rev. Hudson Stuck, D.D.

Asheville

Rev. W. B. Allen (during December).

Brazil

Rt. Rev. L. L. Kinsolving, D.D.

China

ANKING: Miss S. E. Hopwood.

HANKOW: Rev. F. G. Deis.

Rev. A. A. Gilman.

Miss S. H. Higgins.

Rev. S. H. Littell.

SHANGHAI: W. H. Jefferys, M.D.

Rev. J. W. Nichols (in 8th Province).

Rev. F. L. H. Pott, D.D.

Cuba

Rev. W. W. Steel.

Rev. C. M. Sturges (in Seventh Province).

Idaho

Rt. Rev. J. B. Funsten, D.D.

Japan

KYOTO: Rev. Roger A. Walke.

TOKYO: Rev. Dr. C. S. Reifsnider.

Dr. R. B. Teusler.

Utah

Rt. Rev. Paul Jones, D.D. (during December and January).

Work Among Indians

Mrs. Baird Sumner Cooper of Wyoming. The Manheim Apartment, Allentown, Pa.

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter.

Representing the schools and other missionary work in the diocese of South Carolina; Archdeacon Baskerville, Charleston, S. C.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE AUXILIARY AND ST. AUGUSTINE'S, RALEIGH

By Sarah L. Hunter

II. Money

The Auxiliary has been generous also in helping in the matter of money gifts, and it is to them that we owe most of the buildings which have been erected on the grounds during these years. I think our first additions were made to the Smith Building. This is the one in which our boarding girls had their home until within the last two years, and even yet some of our girls are there. The old dining-room was replaced by a special memorial gift. Over it were put large, airy dormitories for our girls, and for these rooms the Auxiliary supplied the funds. In 1895, we thought it was imperative that we should have our own chapel on the grounds. During the lifetime of the school, the students had walked on Sunday mornings into the city of Raleigh, to a little chapel a mile and a half away, where the principal of the school gave his services as Priest-in-charge. The city people did very little for its general support, as it was closely connected with St. Augustine's School. Mr. Hunter felt it was unwise to continue the relationship, and so, in 1895, there was erected on the grounds a beautiful stone chapel. The funds for this were given largely by the Woman's Auxiliary in various places. The last \$250 was given by the American Church Building Fund.

No one can ever know what the Auxiliary has done for us in giving us this chapel, where daily Morning

and Evening Prayer are said throughout the school year. On Sundays an early celebration and two other services are held, beside the gathering each Sunday afternoon of all the students, for the review of the Sunday-school lessons which have been taught in their various class-rooms. There are many, many students on leaving the school who have written back that of all the memories which they have had of their school life none are so dear as those of the chapel services, and I am sure they have been very helpful to weary and tempted souls, not only among teachers and students but also in the case of a few whom we have been able to reach from the outside. One woman, who has been an earnest communicant here for several years, said, a year or two ago, that she should never forget the first time that she came to a chapel service. She had been used to the noisy, emotional services at her country church, and she said, "When I came to St. Augustine's, and saw the reverence of the students and the absolute quiet of the chapel, I think I could have heard a pin drop, and I felt that that was the place where I would like to be." Another time, in speaking of the chapel and the mothers' meetings which are held in connection with our Church work, she said, "Yes, I lived in the country, and it was not the same thing. You brought me out of the mud and I have kept out ever since." I do not think that she was ever a bad woman, but it was simply her

way of expressing the difference in her life.

In the help which the Auxiliary gave us in the building of this chapel I am sure that they added greatly to the efficiency of the chapel in the city, then called St. Augustine's, but now St. Ambrose's, for it meant that it was independent of the school, had its own Priest-in-charge, and has been able, through that, to extend its work also. Just now, the rector is the Rev. James K. Satterwhite, who was graduated from the collegiate department of St. Augustine's School, then went to the Petersburg Divinity School for his theological studies, and ever since has served some mission in the diocese of North Carolina.

In helping with the current expenses of St. Augustine's School, the Auxiliary has made it possible for young men to have their preparatory training for the ministry, and many are doing faithful work East, West, North and South.

In 1895, we made an appeal to the Woman's Auxiliary for help in the erection of a simple building where we could start a hospital and training school for nurses. We felt that our colored people would make good nurses, and it would open up another avenue of work for them. An anonymous gift of \$500 from a lady was sent to me through the secretary of the Auxiliary, and another gift from a gentleman in California made it possible for us to alter the house which had been occupied by Dr. Sutton, and have a hospital of a few beds and a training school for nurses. As the years went on, the necessity for this hospital showed itself more and more, and we finally, through gifts of a few individual members and many branches of the Woman's Auxiliary, erected the present permanent stone hospital where we can accommodate seventy-five patients and, in case of emergency, even more. Our usual number in the training school is

thirty, and the girls have their home in the former hospital building. We have gone through many vicissitudes, but the Woman's Auxiliary has always stood by us nobly and aided us in our times of necessity. After a very serious fire in the old hospital, in February, 1909, two young ladies representing the Tuesday Missionary Bible Class of Philadelphia, came to see how they could help in the completion of the new building on which work had been stopped for the want of funds. The result was that, through the generous offerings which came in consequence of their untiring labors, we were enabled to finish the building that spring, and it was dedicated in May. The patients themselves now pay over half of the expenses of the hospital. The city makes an appropriation for some of its charity patients, for this is the only place in the city to which they can be sent, and the balance of the expenses is paid almost wholly by members of the Woman's Auxiliary. They have been most generous to us in the way of hospital supplies, bedding and clothing. There are some articles that we never have to buy because our friends are so kind as to send them in the missionary boxes. We have a few endowed days. The sum of \$250 endows a day, the interest being added to what the patients themselves pay taking care of the hospital expenses for one day in each year. I have been anxious to get all of the 365 days endowed, and some have been by branches, and others by individual members of the Woman's Auxiliary. One Bishop of the Church has endowed a cot in the children's ward in memory of his wife, at the cost of \$2,000. The income from the hospital endowment amounts now to about \$500 a year.

Another of the buildings which has added to the usefulness of the school was erected almost entirely by gifts that have come from the Auxiliary. In

1910, and again in 1913, \$5,000 was given from the United Offering of the Woman's Auxiliary toward the erection of the George C. Thomas Memorial Dormitory for Girls, and at other times many other gifts have been given by the Auxiliary for this same purpose. The students of the school, incited by the generosity of the Woman's Auxiliary, were eager to have a part in this building, and I think contributed about \$1,000 toward it. It can accommodate one hundred and eight girls, the matron and six teachers. The dormitories are well arranged and each girl has her own little room. In the basement are a

large study-room and a large recreation-room, which also does for gymnastic exercises. This has filled a long-felt want for a large enough place for the girls to have a recreation-room in their own building. There are other buildings which have been largely erected by the generosity of the Woman's Auxiliary, and each one serves its own purpose for the training and development of the life of the students, both young men and girls. How far-reaching this will be none can ever tell. The students go out into their several communities, and we hope that "the little leaven leavens the whole lump."

THE NOVEMBER CONFERENCE

THE Rev. Dr. Gray celebrated the Holy Communion in the Missions House Chapel, preceding the conference of November 18.

The conference was attended by officers from Connecticut, 2; Long Island, 5; Newark, 7 (1 Jr.); New Jersey, 2 (1 Jr.); New York, 3 (1 Jr.); Pennsylvania, 2; Washington, 1; Western Nebraska, 1; with visitors from Massachusetts and Tokyo, and Miss Woodruff, for years connected with the mission in Liberia.

The secretary mentioned a letter from Tokyo, in which Mrs. John Lloyd wrote of the death of Mrs. McKim and of the services held in the cathedral:

The death of Mrs. McKim was so sudden that "translation" would be a better term for the end of such a life. During the bishop's absence of two weeks, looking after his Japanese fold, this dear missionary-wife went to her reward.

The Friday night of October 18th her body was placed in the cathedral, close by the way she often trod when going to the Lord's Supper. On the steps and about the chancel were placed the loveliest of Japan's flowers, with loving words of two languages. On the coffin that held the body of that brave, true-hearted Christian woman were placed the purest emblems of love

and of sympathy. There was early Communion at eight A. M. for the immediate family, later, at 9.30, a service for the Japanese Christians—clergy and members of the Woman's Auxiliary of Tokyo, as well as other Japanese friends—who bore testimony to their respect and sympathy for the bishop and his wife, who have given over thirty-five years of their life-work to Japan. Then at 2 P. M. came the burial service in English. In the choir were most of the Bishop's young clergy who could reach the city. The hymns and anthem filled the cathedral with sounds of thanksgiving "for all the saints who from their labors rest." Bishop Tucker of Kyoto and Bishop Cecil of the English Church conducted the service.

Having been President of the Woman's Auxiliary, Japanese and foreign, of Tokyo for years, it seemed fitting to send home this message of this brave, quiet, true-hearted member across the sea.

The secretary told of the Quiet Hours to be held monthly in the chapel of the S. P. G. House in London, and of Bishop Montgomery's recommendation "to all organizing secretaries both men and women," to try to arrange for such hours elsewhere, the C. M. S. having already some months previously called for "One Day Conventions" "for conversion, revival, consecration" "for the

sake of the Church's life throughout the world."

The secretary reported upon the adoption of a simple constitution for a provincial branch in the Province of the Mid-West, and Miss Tillotson told of her attendance at the Auxiliary provincial meeting at Sewanee, and Mrs. Beecher of hers in Omaha at the Provincial Auxiliary meeting of the Northwest. At the Sewanee meeting a member of the East Carolina Branch moved that every branch of the Auxiliary throughout the province be asked to take as the subject of one of their meetings that of prayer, to talk of it, consider it, study it in all its bearings. This action Miss Tillotson considered an epoch-making event, because of the eagerness with which it was discussed, and the cordiality with which the resolution was met and passed. It showed how tremendously people are beginning to consider the subject.

Miss Tillotson reported upon an absence of a month, filled with institutes and meetings of various kinds, in Tennessee, Georgia, South Carolina, Southern Virginia and Maryland, together with a visit to Valle Crucis. She recommended people who do not believe in miracles to go there and study the work and the conditions under which it is done. The chance for workers in such schools as Valle Crucis, Graniteville, La Grange, is almost unlimited, and scholarships also are greatly needed. She urged the use of the influence of all those interested to procure helpers and money for these schools, for the amount of good they are doing cannot be overestimated.

Mrs. Cobb of Newark told of a visit she had made to a Virginia mission, and fully agreed with Miss Tillotson that it would be most enlightening and stimulating if more such visits might be made.

Mrs. Beecher of Western Nebraska expressed the wish that Auxiliary

travelers to and from the West might stop in that district, and described in most inviting terms the Military Institute at Kearney as a place well suited for a summer conference and institute.

Meetings in Connecticut, Long Island, Newark and other places were mentioned.

At the close of the Connecticut meeting a woman pressed a paper into the hand of Archdeacon Stuck, which proved on examination to be a check for \$1,000. The Long Island meeting was held in St. Philip's Church, Brooklyn, whose rector and congregation of colored people gladly entertained the delegates. Bishops Gailor, Cheshire and Lines were the speakers, and Miss Hobart gave some missionary impersonations.

Miss Schereschewsky of Tokyo was presented to the conference and gave a message from Miss Mann of Nikko, where the new church now open still lacks \$1,000 to complete the payment upon it. Miss Schereschewsky drew an interesting and striking contrast between the cost and beauty lavished upon Buddhist shrines in Nikko and the very modest expenditure of Christian wealth for the worship of the Living God.

Mrs. Phelps, chairman of the conference committee, introduced the subject of the day: "Shall we ask the Board to replace the Woman's Auxiliary by an auxiliary of both men and women?" and invited Mr. Wood to preside.

Preliminary to the conference, Mr. Wood brought greetings from the Presiding Bishop, and the message that the women of St. Louis are well along with their preparations for the Triennial. He also told of Mrs. Biller's approaching visit East, and asked the Auxiliary to co-operate with her plans for furthering the work in South Dakota.

Miss Alice Lindley, President of the New York Juniors, opened the

conference by reporting that at a meeting just held on Staten Island in connection with an institute for normal study, ten men were present while seventy women and Juniors registered. The opinion seemed to be that if the men were given something definite to do they would be more than willing to do it, and a plan was considered how to create interest among them, resulting in a resolution being passed at this Staten Island institute, to the effect that the Board be asked to eliminate the word Woman's from the name of the Auxiliary, and to have it definitely understood that it is to be henceforth an Auxiliary of men and women, boys and girls.

Miss Lindley asked that Miss Withers, a Junior leader in St. Paul's Church, Yonkers, might explain why this matter was of special interest to the Juniors. She said that as a diocesan officer she had been greatly concerned with the same thing which Miss Withers had felt as a practical difficulty in her parish Junior branch.

Miss Withers explained this difficulty to be the lack of any body of men and older boys having the missionary interest of the Church primarily at heart, into which to graduate the boys who are willing, to fourteen years or so, to be held in the Junior Department, but who cannot be graduated from there into the Woman's Auxiliary, and whose missionary enthusiasm and training are likely to be dissipated.

In reply to the question whether there is any general organization for men's missionary work in the Church, Mr. Wood said there was not, unless perhaps the Laymen's Missionary Movement might be said to be under that head. The national campaign of five years ago among our men reached some fifty dioceses and missionary districts, and some fairly effective organizations were created, sometimes of laymen only, sometimes of clergy and laymen together.

Reference was made to the Sunday-school as a means of providing missionary instruction for boys and girls together, and the appointment in some instances of the vestry as a missionary committee was mentioned. The English system which seems to bring men and women and young people all together to meetings was touched upon.

An interesting report was made upon a parish missionary society among the men, where a mission study class has been organized and is doing the most encouraging work, though it is still a very young organization. But the entire parish is aware of this work, and recently several rectors of neighboring parishes have asked to be allowed to attend this class, with some of the men of their parishes. Permission has been refused, however, the idea being that the rectors of other parishes shall organize such classes for themselves, or appoint committees to do so. In the parish first mentioned, the plan was followed of appointing a representative of every organization in the parish to serve in this class and committee. The men have visited the Church Missions House, have asked pertinent questions of Dr. Gray and Mr. Wood, and the resulting enthusiasm has been more than any one could have believed possible.

However, as things stand, there is no real place for the boys over fourteen years of age in the Church except the Brotherhood of St. Andrew, and this cannot be called such a missionary society as that under discussion. Mrs. Gilman reported that in the Diocese of Hankow this problem has been successfully solved, and men and women, boys and girls work together in perfect harmony, and the stimulation of interest is very noticeable.

The danger of what might be called over organization was suggested. If we have the Woman's Auxiliary, the Junior Auxiliary, the men and the

Sunday-school all separately organized, who will be left to act as the Church?

The Secretary here called attention to the fact that when the Domestic and Foreign Missionary Society was organized, in 1820, with recognized membership on the principle of an annual payment of \$3, the constitution provided for the formation of Auxiliary Societies as a chief duty of its secretaries and agents, and this act was in operation until 1835, a period of fifteen years.

By 1823 there were eleven such Auxiliaries, in three dioceses, eight of them being "Female Auxiliary Missionary Societies." In 1835 there were one hundred and fifty-seven, in nineteen dioceses, fifty-nine of them composed of women.

In 1835 the Society reorganized, recognizing Baptism as the principle of membership, and the parish itself as the unit in missionary activity. This principle continued until 1871, when out of a record of three thousand and five parishes and congregations, nine hundred and seventy-six contributed to domestic missions, and seven hundred and ninety-four (many, no doubt, included in the nine hundred and seventy-six) to foreign missions. This system covered a period of thirty-six years.

In 1871, while retaining the same principle of membership, there was added to the system then in use the Woman's Auxiliary to the Board of Missions. At the end of forty-four years it reports workers in all of the dioceses and missionary districts and in 5,529 of the 8,426 recorded parishes and missions, while missionary gifts have been received from 6,157 parishes and missions as such.

In this way we see that in the ninety-five years since the Domestic and Foreign Missionary Society was first organized, three methods of carrying on the missionary activities of the Church have been pursued: 1.

Through Auxiliaries of men and women. 2. Through the parish. 3. Through the parish and the Woman's Auxiliary to the Board of Missions* both.

The proposition under discussion at the conference suggests a combination of the first and second plans; namely, that to the parish organization should be added the Auxiliary of both men and women.

In answer to a letter from Mrs. Phelps, the President of the Board advised "going slow" in such a matter, thinking it involved a merging of the present Auxiliary into something different.

Although notice of the question to be debated at the conference had been sent to the diocesan presidents and comment invited, only three presidents had written Mrs. Phelps upon this subject. The President of the Iowa Branch asked:

If the Church is the Missionary Society, as we claim it is, what advantage would there be in the formation of an auxiliary of both men and women, the same to be identical with the Church?

The President of the West Virginia Branch says:

I do not favor replacing the Woman's Auxiliary by an Auxiliary of both sexes—it would not work as well as we are now in my opinion. In England, it is different, and they began that way. I wish the men would have an auxiliary of their own.

The President of the South Dakota Branch simply says that the question may be in a line with others that suggest themselves for future consideration, although the time for them seems not yet.

Three readers of THE SPIRIT OF MISSIONS wrote after seeing the notice of the conference there; one, over eighty, and not a Churchwoman, wondering why men should be added to the Auxiliary, a second, an Auxiliary member in North Carolina:

The subject suggested for the November Conference seems to me an item of the

* The Sunday-school Auxiliary might be added to this record.

utmost importance. Half-unconsciously I have been looking for some time for just such a suggestion. . . . The replacing of the Woman's Auxiliary by an auxiliary composed of both men and women would seem to be but the logical and necessary outcome of that great decision of the Church and General Convention that every baptized person is by virtue of his Baptism a member of the Missionary Society of the Church.

While a veteran officer of the Ohio Branch writes:

In answer to the question for discussion—"Shall we ask the Board to replace the Woman's Auxiliary by an auxiliary of both men and women?"—I answer decidedly, *No*. We already have such a society. For the Church itself is nothing less than a great Missionary Society composed of men and women! The Woman's Auxiliary was organized because we believed that there were some things which women as women could accomplish better alone—over and above all that they could do in association with men in the membership of the Church. The history of the Woman's Auxiliary through more than thirty years has proved this to be true. In my judgment, the question under discussion is exactly equivalent to this: Shall we ask the Board to abolish the Woman's Auxiliary?

To answer this statement of the question, Miss Alice Lindley again explained that there was no suggestion intended that the present organization and methods of the Woman's Auxiliary should be done away, but rather that an organization of the men should be developed, co-ordinating with that of the Woman's Auxiliary and having similarly defined responsibilities and tasks. The every-member canvass and introduction of the duplex envelope system have already shown that a definite work arouses the men of the Church to interest and action.

The conference closed with the suggestion that the subject be discussed at Auxiliary meetings during the months which must intervene between now and the Triennial, when it might be brought up for consideration by the Auxiliary as a whole.

CHRISTMAS AND EASTER SALES

After each of the two last monthly conferences a sale has been held by Miss Case, the librarian at the Missions House, of articles received from the mission field, sent to her care to be sold for the benefit of the different missions. In October \$26 were taken in and in November about \$20.

This sales bureau is now established as a definite and permanent feature in the Educational Department, and we are glad to call the attention of the members of the Auxiliary to it.

Miss Alma Booth, of St. Elizabeth's School of Needlework, Kanazawa, Kaga, Japan, writes that if branches and members of the Woman's Auxiliary and the Girls' Friendly Society at home would help, she is sure the school "would be put on a permanent basis of support. It would not only give them an assured income but also keep them in touch with the people at home. For example, are there not twenty Auxiliary branches that would each be responsible for taking twenty-five dollars' worth of orders?"

Will not any member or branch willing to consider this, communicate with Miss Booth direct, at the address given above?

THE DECEMBER CONFERENCE

The December Conference will be held on Thursday, the 16th, at the Church Missions House, New York.

Holy Communion in the Chapel, at 10 a. m.; reports, etc., in the Board Room at 10.30; conference from 11 to 12. Prayers in the Chapel at noon.

Subject of the Conference: "How to bridge the gap between the Woman's Auxiliary and its Junior Department."

THE JUNIOR PAGE

HOW to make the Junior page really helpful is a question that has pressed for a satisfactory answer. The best way is to fill it with suggestions of plans tried by the leaders, and we hope many ideas have been already furnished, but the difficulty is to get the right kind of reports from those who are doing the work. So often in meetings many things are reported which, if they could only go further, would be a great help, but they are often not sent on to the Missions House. At the institute lately held in Louisville a plan was suggested which may mean much in the value of the page. This is that the Junior boards in different dioceses shall be asked to send us reports of what they have found most successful in their branches. In this way this page should prove full of help for all leaders. Kentucky is asked to give us the suggestions for next month.

SOME ANSWERS FROM OUR CORRESPONDENTS

The Junior Correspondence Course goes on its way, and we hope is making the leaders who are taking it feel less "untrained" than so many of us are conscious of feeling. Many of the answers would be helpful to us all, and a few are given here.

In answer to the question, How the older members of the Little Helpers Section can be taught, the following suggestions are made from a correspondent in Michigan City:

(a) By making scrap-books of pictures cut from THE SPIRIT OF MISSIONS; first telling the story, then letting the children cut and paste the pictures.

(b) By telling a story and letting the little ones act it out in play.

(c) By telling a story, showing a picture and letting the children attempt to draw a picture in illustration.

(d) By telling a story and modelling an illustration in sand.

Most of the work done by children in these illustrations may not amount to more than a poor attempt, but, even so, the story becomes fixed in their minds.

The following are from New Hampshire in answer to the suggestion, "Imagine yourself just entering on the work of a parish officer of the Little Helpers, and make a list of things you would wish to accomplish":

(1) To have a clear understanding with the mothers of the purpose and work of the Little Helpers, and to enlist their interest and encouragement.

(2) To distribute the mite boxes and teach the prayer to every baptized child, and by frequent visits to see that both are being used.

(3) When meetings of the children are held the following things are desired: A good attendance, earnest prayer, interest in a missionary story, interest and faithfulness in a short period of hand-work, enjoyment of a few games.

In answer to the question, "What ways can you suggest of insuring the graduation of members of Section I into Section II?":

"Occasionally, during the meetings of Section I, I should speak with interest of Section II, of which it is an honor to be a member.

"When a child graduates from Section I into Section II, I should speak of her with pride to the rest of Section I.

"I should impress the older girls of Section II with the responsibility of welcoming and helping the new members so that they would feel at home as well as be proud to be associated with older girls."

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- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

Canal Zone

- M.1 The Canal Zone.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First!"
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- 205 We Have It! (St. Mary's Hall.)
- 247 Practical Ideals in Medical Missions. 5c.
- 271 *A Year at St. John's University, Shanghai.
- 272 *St. John's University, Shanghai.
- M.6 *At the Close of Day.
- M.7 *A Summer Day in a Chinese Dispensary.

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- 500 In the Greater Antilles.

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- 1007 The Cross Roads of the Pacific.

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- 324 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
- 326 How to Win Japan and Where to Begin. "Help Wanted" (St. Margaret's School, Tokyo).

Liberia

- 100 Our Foethold in Africa.

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- M.3 A Year in Mexico.

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- W.A. 111. *An Ideal.
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